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Volume 95 Number 4

INTRODUCTION

Almost eleven years have passed since Father General Janssens issued his *Instruction on the Use of Modern Means of Communication* in which he both acknowledged the good which radio, television, and the movies could do in spreading the Gospel and warned that their misuse could lead to spiritual disaster. Since then, there has been a revolution in modern communications, and the current session of the General Congregation is attempting to clarify the Society's role in this revolution. Two articles in this issue should contribute to the discussions. **Neil Hurley, S.J.**, who has contributed frequently to both *America* and WOODSTOCK LETTERS, now lectures at the Catholic University in Santiago, Chile, and directs a communications research group at the Jesuit Center for Social Research and Action. **John Blewett, S.J.**, Dean of Studies of Sophia University, has been on a leave of absence from Japan to prepare data on educational matters for the General Congregation.

Donald L. Gelpi, S.J., a member of the New Orleans province, is the author of *Life and Light: A Guide to the Theology of Karl Rahner*, which was reviewed in our Summer issue, and *Functional Asceticism*; both books were published by Sheed and Ward.

C. J. McNaspy, S.J., an associate editor of *America*, and author of *The Changing Liturgy*, reviewed in this issue, has been, along with William F. Lynch, S.J., a moving spirit behind the American Society's artistic revival. During the past year groups of Jesuits engaged in the fine arts have met with Frs. Lynch and McNaspy for discussions at Shrub Oak and at Fairfield University. Some of the painters contributing to this symposium participated in these discussions.

As part of WOODSTOCK LETTERS' continuing coverage of the General Congregation, associate editor **James P. Jurich, S.J.**, has translated and edited the Latin *Nuntii* dealing with the preparations for the second session. This article complements his longer article on the first session in the Winter, 1966, issue. **George E. Ganss, S.J.**, president of the board of directors of the new Ignatian Center in Rome, is chairman of the General Congregation's Commission on Religious Life.

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WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts, preferably the original copy, should be double-spaced with ample margins. Whenever possible, contributors of articles on Ignatian spirituality and Jesuit history should follow the stylistic norms of the Institute of Jesuit Sources. These are most conveniently found in Supplementary Notes B and C and in the list of abbreviations in Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*, trans. W. J. Young (Chicago, 1964), pp. 609–16.

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RAHNER'S THEOLOGY OF THE SACRED HEART DEVOTION

genuine continuity with Ignatian ideals

DONALD GELPI, S.J.

POPE PAUL'S RECENT EXHORTATION to the Society to keep alive devotion to the heart of Christ in the contemporary world has made it important for Jesuits to be able to present the devotion in terms which are up to date and theologically respectable. To some this might appear to be a hopeless undertaking. "How," they might be inclined to ask, "extract anything theologically respectable from the nine First Fridays or from saccharine prints of an effeminate-looking Jesus with a daintily bleeding heart? Aren't such 'para-liturgical' devotions on the way out anyway? Why even bother with them in a post-conciliar age?"

Such questions are quite pointed, but fortunately we are not without help in our extremity. For devotion to the heart of Christ has been a frequent theme in the theological writings of Karl Rahner, and he has brought to his theological elaboration of the devotion a degree of scholarship and a depth of dogmatic reflection which ought to satisfy even the most sophisticated. Combining an adapted Buberesque notion of basic words (*Urwort*) with some of the findings of biblical theology, Rahner also exploits his own metaphysics

of the symbol and of the human person as well as his reflections on the theological significance of private revelations in order to explain the devotion in terms which are both contemporary and relevant. His reflections fall naturally under three general headings: 1) the theological significance of the heart of Christ; 2) the dogmatic significance of the present form of the devotion; 3) the relationship between devotion to the heart of Christ and Ignatian piety.

In Rahner's theological vision, the mystery of man is intimately related to the mystery of God; and both are indissolubly united in the mystery of Christ. Man, of course, is not God. He is a creature of time and space who yearns for God in an historical continuum of change and multiplicity.[1] Still, even in his multiplicity man remains fundamentally one. For as mankind's only real mediator with the Father, Jesus Christ draws together all men of all times and places into a single salvific destiny. Moreover, because this unchanging relationship of every man with Christ is so fundamental to salvation, Christian men need some human word which is capable of expressing it and of communicating it to others (*SG*, 535-36).

Now in our human language, Rahner suggests, there are certain words which are capable of expressing such unity in diversity. They are the basic words of human speech which touch every man at the existential center of his being. Such a word is *heart*. It is one which has been profoundly meaningful to all men of all times. For it speaks to us of man in his freedom, his historical contingency, his unavoidable destiny. It tells of man's inner mystery, of his anguish, of his loves, of his very openness to God (*SG*, 238-39).[2]

The transcendent meaning of heart

Moreover, only man has a heart in the transcendent sense in which we use the term here, for only man of all God's creatures is an enfleshed spirit. To object, then, as some have done in speaking of the Sacred Heart devotion, that the human heart is only an animal muscle and hence both humanly and religiously irrelevant is to miss

[1] *Sendung und Gnade* [hereafter referred to as *SG*] (Innsbruck: Tyrolia-Verlag, 1959) 534–35. [The essay referred to is available in English in the newly published *Christian in the Market Place*, by Karl Rahner (translated by Cecily Hastings). New York: Sheed and Ward, 1966.—Ed.]

[2] Also in *Schriften zur Theologie* [hereafter referred to as *SzT*] III (Einsiedeln: Benziger, 1953) 382, 392–93.

the point sorely. For in its transcendent sense, *heart* prescinds from any pat distinction between soul and body. Instead it expresses man in his radical wholeness, in his composite spiritual and corporeal reality (*SzT* III, 382-83).

Implied, in fact, in the transcendent use of the word *heart* is the fact that the body is a real symbol of the human soul, a distinct reality posited by the soul within itself as a visible expression of the soul's own essential structure. As a result of this real symbolic relationship between soul and body, human activity is an expression of the whole human person and not of just this or that organ of his body. In other words, every organ of man's body is comprehensible only within the total complex of the human person; just as, conversely, the whole person is rendered comprehensible through the diversified activities of its many organs. Moreover, this organic relationship within man of whole to part and part to whole is true at a symbolic as well as at a physiological level. Thus, it is possible for an organ such as the heart to become a real symbolic expression of the whole human person.[3]

The heart, therefore, symbolizes much more than human love alone, for love may in fact be absent from the human heart. Rather, the heart symbolizes the whole of man in the deepest existential center of his composite being (*SzT* III, 384-86, 392-93).

Hence, Rahner concludes, because the heart in its transcendent meaning is a real symbol—a meaningful part, therefore, of the total human reality which it symbolizes and not just a conventional sign—we cannot separate the basic word *heart* from the physical reality which it connotes, nor can we substitute for it any complex explanation of its meaning such as we have just attempted here. Indeed, it is a fundamental characteristic of all basic words that they survive any scholarly attempt to define them, since the basic words themselves always remain much richer in their affective and cognitive resonances than any of their attempted definitions (*SzT* III, 387-88).

Implications of "heart of Christ"

Now, if the word *heart* can lead us to the very center of man in all of his mysterious openness to God, how much richer are the transcendent implications of the phrase "the human heart of the in-

[3] *Schriften zur Theologie* IV (Einsiedeln: Benziger, 1960) 304–09.

carnate Son of God." For the mystery of the human heart of Jesus is intimately bound up with the mystery of every other human heart. Implied in the mystery of the heart of the Savior is the offer of divine grace to every man with its existential transformation of human consciousness in faith and love. In other words, the phrase "the heart of Christ" expresses in the basic words of human speech the unchanging salvific relationship of Christ the mediator and eternal high priest with every individual human heart (*SG*, 543-44).

To put the matter a bit differently, human devotion to a person is a function of the different existential attitudes which the person has himself freely adopted. Since, then, this plurality of attitudes finds its formal unity in the person himself and since the heart as the real symbol of the whole person expresses concretely this unifying existential center of his being, to honor a person's heart means to respond freely to the person himself by reacting appropriately to the attitudes which he has freely assumed toward other people (*SzT* III, 395-96).

Now, the object of the Sacred Heart devotion is precisely the human heart of the Word made flesh. Hence, the fundamental response of man before the heart of Christ must be one of adoration, the cult of *latria*. We worship the person of the Lord under the real symbol of that heart which is the visible expression of his freely assumed and loving role of redeemer and mediator (*SzT* III, 396-97).

Rahner is aware, of course, of the tendency today to question the relevance of many private devotions. Under the impact of the liturgical movement, educated Catholics are showing a growing sophistication in such matters. But, he argues, if what we have said so far is true, then the relationship of every Christian to the heart of Christ implied in devotion to the Sacred Heart can hardly be termed purely private. It is so fundamental to worship that the devotion as such can never truly be absent from Catholic piety (*SzT* III, 394-95).

There are, of course, many concrete forms which actual devotion to the heart of Christ can take. It would be wrong, then, to identify that devotion exclusively with the visions of St. Margaret Mary. The devotion has a stronger theological basis than any private revelation. There is clear foundation for it in both scripture and tradition, as *Haurietis aquas* is at pains to point out. The religious experiences of Margaret Mary have only given the devotion its

present concrete form. The current question of the contemporary relevance of the Sacred Heart devotion has meaning, then, only insofar as the relevance of the present popular form of the devotion is concerned. There can be no question that some form of the devotion will always be relevant to Christian worship (*SzT* III, 398-99).

Needless to say, the visions of St. Margaret Mary are subject to the same theological qualifications as any other private revelations would be. In a short article of this sort we cannot, of course, go into these qualifications in detail but refer the reader instead to Rahner's Quaestio Disputata on the subject, *Visions and Prophecies.* Suffice it to say here that the visions of Margaret Mary, together with the promises contained in them, add nothing whatever to the promises of Christ already contained in the New Testament. Fidelity to the promises of the Sacred Heart, therefore, gives one no magical power over the will of God; and those who promote the devotion should avoid giving the impression that it does (*SzT* III, 394, 414-15).

In Rahner's estimation what is new and significant in the visions of Paray is their existential impact upon the piety of Christians at a critical turning point in the history of the Church. For like any genuine New Testament revelation, the revelations of the Sacred Heart to Margaret Mary contained no new dogmas. They constituted instead a concrete moral imperative vital at the time to the whole Church's spiritual renewal. Hence, he argues, in order to evaluate the continued significance of the devotion in its present form, one must try first to understand the concrete situation which originally made these private revelations existentially meaningful for Catholics. If this situation continues in its basic outlines today, then the present form of the devotion also continues to be meaningful for contemporary Catholics (*SzT* III, 399-400).

Meaning of Paray

Rahner feels that the situation which made the visions of Paray universally meaningful is in fact an enduring one. He suggests that the revelations of Paray were intended in God's providence not merely as a temporary antidote to the poison of Jansenism but as an abiding source of strength for all Christians who would be called upon to live in the secularized version of western civilization which was the product of the French Revolution. Devotion to the heart

of Christ will, therefore, remain meaningful in its present form as long as the Church will have to contend with a diaspora situation. It is Christ under the symbol of His heart who will sustain and inspire Christians in a society marred by the absence of God (*SzT* III, 400-03).

But even though devotion to the Sacred Heart is meaningful for modern man, modern man must still make the effort to understand its true meaning. One of the key concepts essential to that understanding is that of reparation. Reparation is, of course, nothing new in Christian piety. It is sinful man's loving participation in the fate of his crucified Lord by accepting in union with him the painful effects of the presence of sin in the world. Any prayers of reparation and acts of physical mortification such as those encouraged in the present form of the Sacred Heart devotion will be meaningful as long as they express this fundamental Christian willingness to follow in the footsteps of a crucified savior. But reparation to the heart of Christ need not consist in set prayers and artificial penances. Any good work done in union with Christ has a reparatory character, even when the notion of reparation is present only implicitly and unthematically (*SzT* III, 406-07).

The pious practice of consoling the suffering Christ in his passion, which is also frequently associated with devotion to the Sacred Heart, must be interpreted with a similar realism, Rahner warns. Although pious reflections upon the passion may tend psychologically to reduce the temporal distance between us and the physical passion of Christ, we should not let such practices blind us to the supra-temporal character of the mysteries of our redemption. We should be careful not to separate the events of Jesus' earthly life from the person of the glorified Christ. Each of them has in the course of His lifetime contributed something to His present glorified status. It is through their continued presence in Him now that they are able to transform us into the image of His glory (*SzT* III, 409-10).

We should not, then, allow the pious practice of consoling the suffering Christ to degenerate into an unrealistic attempt to retreat into the past. The passion should be a vital reality present now in the person of Christ glorified, not merely an historical event that was finished and done with two thousand years ago (*SzT* III, 410-11).

Prayer of petition

Also numbered among the concrete forms which the devotion has assumed in the course of time is, of course, the Apostleship of Prayer. The Apostleship is fundamentally a militant profession of belief in the efficacy of prayer. Unfortunately, modern man in his shallow sophistication tends to banish the prayer of petition to the more primitive regions of religious piety. But if we truly believe in the glorified Christ, who transcends time and space and who is the efficacious mediator between God and man, then, as Christians, Rahner insists, we must learn to take the prayer of petition quite seriously (*SzT* III, 249-50).

A historical vindication of the Christian prayer of petition rests in large measure upon the constant and spontaneous practice of the Church. But seen in all of its theological dimensions, this practice is also rooted in the conviction that the kingdom of heaven has already begun in Christ glorified and in his Mystical Body, which is the Church. Christians pray the prayer of petition because they believe in their hearts that God is the master of history, that prayer and Christian living are two inescapable realities, and that all Christians are responsible to the Father for one another in and through the heart of Christ (*SzT* III, 251-52).

As a consequence, the truly Christian prayer of petition finds its logical manifestation in a universal prayer which, like the prayer of Christ's heart, extends to the entire world. When, moreover, by prayer such as this, a Christian joins himself with the eternal high priest in offering himself wholly to God together with all that he has and does, his prayer cannot help but be truly apostolic (*SzT* III, 253-55).

It is sentiments such as these which have found concrete expression among members of the Apostleship in practices like the daily morning offering. Needless to say, the precise wording of the morning offering is of little consequence. What is essential to the devotion is the basic values it embodies. These values are, moreover, at one with the other practices of the Apostleship and with its overall goals (*SzT* III, 256-57).

Thus, Rahner concludes, external membership in the Apostleship of Prayer is intended to be merely a visible expression of one's inner affirmation of its fundamental purpose. This purpose may be

summarized as the consecration of one's every act by prayer to the honor of God and the help of one's neighbor through the mediation of the heart of Christ. The concrete practices of the Apostleship are intended in turn to foster this basic purpose. Thus, prayer for the Holy Father's monthly intention together with frequent Mass and communion are merely particular ways of manifesting the truly ecclesial dimension of our petitions, while the daily rosary recommended to members of the Apostleship invokes that special mediation of the Mother of God which is hers in virtue of her special relationship to Christ in the history of salvation (*SzT* III, 258-59).

Morning offering

Implied, moreover, in the morning offering, which is perhaps the basic devotion of the Apostleship, is the Christian cultivation of the good intention. By the morning offering we unite our intentions with those of the heart of Christ in order to give supernatural meaning and merit to every action we perform throughout the day. As fine as this sounds in theory, we have perhaps room to question the concrete effectiveness of such a devotion. Are we really to suppose that a single prayer recited every morning and promptly forgotten is really capable of supernaturalizing an entire day of diversified and busy activity?

We know that for any act to be supernaturally meritorious it must spring from supernatural motives, that is, from belief in the message of Christ. But not every intention we make is equally conscious, so that theologians go on to distinguish supernatural intentions which are either actual or virtual. An actual intention is thematic and clear in consciousness; it is the reflex will to do what I am doing while I am doing it. A virtual intention, on the other hand, is one which, while it affects a particular action or series of actions, exists only unthematically in consciousness. It is not, therefore, grasped reflexly at the very moment that I act but only vaguely and globally. Of the two, a virtual intention is sufficient for an act to be supernaturally meritorious (*SzT* III, 133-35).

Now, although these abstract distinctions are valid as far as they go, they tell us very little about the concrete influence of an intention like the morning offering upon the particular actions one might perform during the course of the day. The problem here is that a man rarely acts from any single motive. As a result, it is possible for

him to experience a conflict within himself of mutually contradictory motivations (*SzT* III, 136-37). Moreover, in addition to motivation which is completely unconscious, there is a whole area of motivation peripheral to consciousness which nonetheless exercises genuine influence on our conscious acts (*SzT* III, 137-38).

As a result, one would be naïve to think that a single explicit intention, say the intention to live a Christian life, is sufficient by itself to transform a person's whole attitude toward life once and for all. The complexity and subtlety of human motivation imposes on every man, therefore, the obligation of regularly examining and Christianizing his motives to the extent that this is humanly possible (*SzT* III, 139-40).

There are many so-called good intentions which are only apparent intentions, not real ones. They are velleities which exist in consciousness at one time or another but which have no existential impact upon one's actions. A genuine motive must be bound up integrally in the concrete actions we perform. Artificially constructed motivations, no matter how loftly they may be in the abstract, will have no real effect upon our lives until they are vitally integrated into the pattern of meaningful values which habitually move us. Take, for example, a pious Catholic who has been taught to offer every action he performs in the month of November for the Holy Souls and who makes the same intention once every year even though the souls in purgatory are ordinarily the farthest thing possible from his thoughts. Such an intention is hardly likely to have a great deal of actual impact on the life of such a person unless through prayer and reflection upon the communion of saints, the suffering of the Holy Souls, etc., he integrates a genuine concern for those in purgatory into the pattern of meaningful motivations which actually influence his life (*SzT* III, 141-43).

Pure intentions

We should also, Rahner suggests, be cautious about over-purifying our motives. "Purely supernatural" motives are rarely efficacious. This fact should not startle us; premoral motivations have their place and meaning in our lives and are willed by God along with our conscious acts. For the most part, then, we must be content with an indirect purification of our intentions through the gradual integration of "nature" into our free, personal response to grace in faith, hope, and love (*SzT* III, 148-51).

Moreover, in thus attempting to practice the good intention realistically, we should avoid all anxiety concerning our unconscious motives. The fact that unconscious motivation has impact upon our conscious actions does not nullify our conscious religious motives in the sight of God. Thus, the practice of the good intention encouraged by the Apostleship should not lead us to brooding self-centeredness but should open our souls in faith and love to the whole of God's reality, natural and supernatural (*SzT* III, 151-54).

These reflections upon the Apostleship of Prayer and the pious practices it recommends lead naturally to the further question of the place which devotion to the Sacred Heart occupies in the religious order which has, largely as a result of a special mandate from Christ to Margaret Mary, most fostered both the devotion itself and the Apostleship of Prayer. Does devotion to the heart of Christ have any special affinity with our own spirituality in the Society of Jesus?

Let us say at the outset that the spiritual development of individual religious cannot be forced into preconceived formulas. Hence, Rahner warns, while it is certainly possible for individual Jesuits to place the present forms of the Sacred Heart devotion at the center of their personal piety, no one has the right to impose devotion to Christ under the specific symbol of His heart as a strict moral obligation binding upon all Jesuits. Each Jesuit has his own special charisms and must follow the line of spiritual growth most meaningful to him (*SzT* III, 404-05).

Still, devotion to the heart of Christ can provide a vitalizing complement to what has traditionally come to be regarded as typically Ignatian spirituality. Indeed, the older an order is, the more difficult it is for it to remain true to the spirit of its founder. Charismatic inspiration can in the course of time easily degenerate into a formalized caricature of the original reality. Jesuits have no reason to think themselves an exception to this general law of history (*SG*, 510-11).

Ignatian spirituality—three traits

Ignatian spirituality is often typified by three characteristic traits—not that these characteristics exhaust the whole Ignatian doctrine concerning the spiritual life or even express its most significant parts; but they do constitute certain emphases which are peculiarly Ignatian and which give a special ascetical orientation to his brand

of spirituality. The three traits which thus signalize Jesuit asceticism are indifference, with its logical consequence of dynamic adaptability in the face of new existential situations, plus an overriding devotion to the visible Church (*SG*, 513-18, *passim*).

Ignatian indifference is not just a readiness to do the will of God; it springs specifically from a profound personal realization of the relative value of anything which is not God himself, whether it be the least of his earthly creatures or the loftiest of his inspirations and spiritual gifts (*SG*, 513-15).

Translated into action, Ignatian indifference produces a special brand of Christian individualism. Jesuit individualism differs significantly from that of the renaissance man with his closed egocentricity. Jesuit individualism results from Christian indifference to all that is not God. One who is truly indifferent in the Ignatian sense of the term can hardly avoid regarding any new developments in human events as possessing no more absolute value than the realities they replace (*SG*, 515–16).

Finally, Ignatian spirituality involves devotion to the Church. But the Church is a complex reality approachable from many different points of view. The Church of Ignatius is above all the Church militant, the fighting army of Christ which bears his victorious standard into the very camp of Satan. Moreover, seen in the light of Ignatian indifference, this devotion to the Church is in fact a form of humility. It is both an acknowledgement of our need for divine redemption and an expression of our submissive willingness to seek and find the grace of the infinitely perfect God in what is essentially imperfect and limited (*SG*, 517-18).

Let us emphasize once again that in speaking of those traits which seem to characterize Ignatian spirituality the most, Rahner does not wish to imply necessarily that they are the most important aspects of Ignatius' spiritual doctrine, only that they are the characteristics most peculiar to his approach to God. But there is a danger latent in their very peculiarity. A spirituality which exaggerates or overemphasizes their importance can all too easily degenerate into either cold voluntarism or an impersonal externalism (*SG*, 518-20). Devotion to the heart of the Redeemer. For attachment to the person of dangerous presence of such exaggerations (*SG*, 520).

Protection from exaggerations

Ignatian indifference does indeed mean dying to the world, but a Christian death to the world is something quite different from blasé apathy in the face of the wonders of creation and of redemption. It is a death of love. When, therefore, the heart of a Jesuit is truly inflamed with a burning personal love for the heart of the incarnate Christ, his indifference can only be itself incarnational, not a grotesque cynicism or a stoic insensitivity (*SG*, 520-22).

Similarly, when a Jesuit's indifference is thus truly transformed by his personal love of Christ crucified, his individualism and existential adaptability cannot help but undergo a like transformation. Instead of falling victim to either apathy or anguish at the relativity of all things, the incarnational love of Christ fostered by devotion to His heart can teach the Jesuit to find the infinite God in the wonder of every new event and situation which he encounters (*SG*, 522-24).

Finally, Ignatian love of the Church can also be vitalized by devotion to the heart of the redeemer. For attachment to the person of Christ fostered by devotion to the Sacred Heart can protect fidelity to the Church from degenerating into a rigid formalism or blind externalism. For a Jesuit who is truly attached to the person of Christ, devotion to the Church can only mean personal devotion to each of the members of his Mystical Body, not ritualistic adherence to merely external forms and regulations (*SG*, 524-25).

Continuity with Ignatian ideals

But besides protecting Ignatian spirituality negatively from possible abuses, devotion to the Sacred Heart also manifests a genuine continuity with Ignatian ideals (*SG*, 526). Love, for example, is outgoing; it is the very opposite of closed self-centeredness. A deeply personal love of the incarnate Son of God under the real symbol of His heart finds its logical fruition, then, in a genuine openness of spirit to the whole of reality created and redeemed in the incarnate Word. The indifference which Ignatius counsels merely adds to this fundamental openness of love an explicit consciousness of finality and order. Open to the whole of reality, the indifferent man orders all things consciously to God in a love which recognizes their genuine value in Christ (*SG*, 527-28).

Moreover, it is by love that each of us achieves his true individuality. We are most ourselves when we are most open to the world, to God, and to other persons in love. And since this loving openness instilled by devotion to the heart of Christ is life itself, it is a dynamic force which forms our basic existential attitude in the shifting circumstances of human existence. The love of the incarnate Christ is thus a genuine becoming, the existential quest for true individuality in the kaleidoscopic situations of human life (*SG*, 529-31).

Finally, love of the heart of Christ leads to an abiding love for his Church, not as an abstract ideal, but as it exists concretely with all of its greatness and with all of its very human defects, precisely because that Church is a salvific reality which, in spite of its human failings, proceeds from the very heart of Christ and because it is the same Church which Christ Himself has ever loved in all of its limitations even to the point of pouring out His heart's blood to redeem it. True devotion to the Sacred Heart finds its logical expression, therefore, in a service to the Church which is also a sacrifice of reparation offered to God in aggressive zeal, humility, and a loving consciousness of the redemptive power of suffering endured in union with the crucified Lord. Surely no virtues could be more typically Ignatian than these. (*SG*, 533).

JESUITS AND THE FINE ARTS

creative artists a luxury?

Edited by C. J. McNaspy, S.J.

When the managing editor of WOODSTOCK LETTERS *asked me to do an article on Jesuits in the arts—specifically, the visual arts—my residual better instincts quickly allied with fear to overcome the appeal of flattery. I asked: why not get a real professional to do it? The editor, thereupon, suspecting that it is hard to get real artists to talk about their work, kept pressing. As a compromise, I agreed to undertake a harder but presumably feasible task, that of rounding up a few professional Jesuit artists to contribute to this modest symposium.*

Eight Jesuit priests who are demonstrably professional and whose main work is in the field of creative art (as contrasted with those who are art historians or critics) were invited, indeed cajoled, to say their say briefly on the Jesuit as creative artist. The seven who finally responded are from seven different provinces. They are alike in that they are full-time, trained and not simply gifted amateurs (however excellent some of these latter are, and will be after training). They have all been accepted by their peers as professionals, have sold a considerable number of works, have won competitive prizes and are not merely admired by "Ours" with some laudable, if often misleading, intramural pride.

They are roughly of the same generation. Since nothing escapes the probing eye of Jesuit catalogues, it will not be

indelicate to note that the youngest is thirty-two, the eldest a youthful forty-one. In extending the invitation, I tried to be as representative and objective as possible, including no more than one from a single province and only those artists whose work I knew at first hand. I thus have to apologize for not having enough contact with the men on the West Coast.

I also apologize for not including one of the most gifted artists in our assistancy, Bro. Jerome Pryor (Detroit). Bro. Pryor has a master's degree in art, has exhibited and taught at the Detroit Institute of Arts, has sold many paintings, is presently involved in designing a new church and is "bestimmt" to be both a practicing Jesuit painter and teacher of painting. However, as this is being prepared, Bro. Pryor is still a novice; further, his training was received before he entered the Society. Thus his perspective of the problems of the Jesuit artist is bound to be somewhat atypical. Indeed, the role of the Jesuit brother artist is slightly different from that of the Jesuit priest artist. The history of the Society suggests that Jesuit brothers have in fact played a larger part in art than have Jesuit priests. At least, I am not aware of any of our priests who have achieved the world acclaim of a Bro. Pozzo, a Bro. Seghers or the Bros. Tristano. Today, too, in Italy Bro. Venzo is an established painter, and a handsome volume of his work has been published.

The viewpoints expressed by our seven contributors are quite personal and diverse enough to make them all worth reading. If Degas' mot, *"Il faut décourager les arts," has any validity, Jesuits may be at some advantage, since so few of them in the "New" Society have ever been encouraged. Most of those few who have in fact succeeded have done so despite semi-official skepticism or worse, and only at the price of immense personal drive. Excellence, of course, never comes easily anyway, whether in the arts, sciences or other disciplines, within the Society or outside it. Yet it is hardly rash to suggest that in our degree-course-oriented training, the artist may have the toughest time of all.*

A JESUIT AS ARTIST

D. Terence Netter, S.J.

[D. Terence Netter, S.J. (formerly of Georgetown University, Washington, D.C.) studied and exhibited at the Corcoran, in Washington. His exhibition at the Allen Funt Gallery, in New York City, attracted the enthusiastic attention of the critics and purchasers, and made him a nationally known figure in the art world.]

Fr. Clement McNaspy, S.J. suggested that my reflections might be of some interest to the readers of the WOODSTOCK LETTERS in an issue concerning the Society and the Arts, and asked me to write a thousand words on "The Jesuit as Artist." I have preferred, however, to call this slight essay "A Jesuit as Artist," not only because I do not presume to speak for anyone else, but also because I wanted to get right to the main difficulty.

The main difficulty as I conceive it is this. We are inspired, trained and presumably called to be not only members of a community which provides us with a climate favorable to personal salvation but also to be members of the priesthood (*datis dandis* this goes for the brothers too) which exists for the universal Church and indeed for the universal brotherhood of mankind. Creative art work, on the other hand, at least on the face of things, seems to be a most personal expression. Not only does it demand long hours apart from others, which is just as true of scholarship and scientific endeavor, etc.; its very notion is individual and even individualistic. Even the most solitary Bollandist, I surmise, and the most abstracted astronomer in the Vatican Observatory, has the sense that he is contributing to a common body of knowledge, which, since everything is related to everything else in the realm of truth, is *for* the Church (The House of Truth) and for all men whose search for truth is always also implicitly a search for Christ. When I am in my studio alone, however, I am not preoccupied with making a universal statement but a personal statement—and I feel guilty about it. As Karl Rahner says in his essay, *Priester und Dichter*, the poet is concerned with communicating his own word, whereas the priest is concerned with the communication of God's word. My main difficulty as a

Jesuit and an artist is this: how can I reconcile my vocation to communicate the Other with what I consider to be my vocation (because it is tantamount to a need) to express my self?

There is nothing particularly priestly about math, or administration for that matter, but the Jesuit mathematician has the consolation of doing a selfless work, dealing as he does in the most universal type of symbolization, and the Jesuit administrator has the consolation of knowing that his work is intrinsically geared towards the service of others. I am not talking about motives, of course, since one can have a selfish motive even in the most selfless of works, such as preaching God's Word. I refer rather to the intrinsic finality of the work itself, and I think that the special difficulty of creative art work for me as a Jesuit is that it has appeared to me as self expression and therefore intrinsically self-ish.

If this be the case, namely, that art is intrinsically self-ish, then no amount of good motives or "pure intentions" will make it unselfish, since sooner or later one is caught up in the intrinsic finality of the work itself, certain pious writers to the contrary notwithstanding, and consequently the artist priest is doomed to try to serve two masters.

Nor is this the only difficulty which I have encountered in my brief involvement with art as a Jesuit priest. There is also the glaring (yet I personally do not consider it to be the main) difficulty of doing something which most Jesuits know very little about, care very little about, and oftentimes are very suspicious about. St. Ignatius, after all, was no aesthete, and he wrote the *Constitutions* in a Rome which should have been far less concerned with building churches and far more concerned with building up the living Temple of Christ. This is no place to go into the history of the Jesuits vis-à-vis art, even were I competent to write it, but there are those who say that our involvement with Baroque Art (often called "Jesuit Art" in Europe) was almost never creative, hardly ever artistic, and more often than not frankly propagandist. Our "triumphal" period, of course, was during the age of rationalism and our system of education with all its merits still has a rationalistic hangover. The rationalist might be described as one who says that genuine thought can only be expressed in words and is best expressed when those words approach the clarity and distinction of

mathematical symbols. So widespread did this attitude become and such a profound impression did it make, that after the suppression some notable Jesuits even tried to rationalize the Spiritual Exercises, which is doubtless one of the great ironies in the history of spirituality, in view of the central importance of the discernment of spirits. This rationalism, historically determined, which reduces all nonverbal symbolization to "emotion" or "play," and the resultant insensitivity to art in any art form except verbal (such as poetry and drama) we are now only beginning to critically examine. At the moment, however, I do not think myself paranoiac when I say that I do not feel the same air of approval and appreciation *qua* artist as I did *qua* philosopher or even *qua* algebra teacher (the irony of which only a few readers could fully appreciate). The deafness of many Jesuits to the significance (I do not say beauty) of art is more acute in this country than in Europe, but there are signs that the renaissance (or rather naissance) of art which is one of the most significant facts of post-World War II American life is getting to us.

Artist or teacher?

The third difficulty which I have encountered as a Jesuit working in the art field is even more typically American. Committed as we are to educational institutions, most of us are required to fill pre-established slots in pre-established institutions which were founded long before art ever arrived on the American campus. Even where the need to bring it on to our campuses is realized, the first need is ordinarily considered to be for art teachers and not artists in residence (just as physics departments are ordinarily established before the question of resident research physicists even comes up). The Jesuit who wants to be and is qualified to be an art teacher, primarily, will not in the near future be burdened with the task of creating his own position—but the Jesuit who wants to be primarily a creative artist? Is it a luxury that our schools cannot afford? Or is it one that they cannot afford not to have?

These are the difficulties which I have encountered, which I described not to "get them off my chest" (I have long since done that), not to inspire pity (others have much greater difficulties built into their work), nor, certainly, to "knock" the Society (the condition of possibility of my having gotten this way). I have described my

difficulties to Ours in a magazine for Ours since it is to Ours that I look for their solution.

As to the first difficulty, the apparent lack of relation between priestly work and creative art work, I ask you to reflect: Is art just self expression or is it not communication also? And if it is communication can it itself be not a way of communicating *the* Word as well as *my* word?

As to the second difficulty, the widespread ignorance of, indifference to, and suspicion of art (especially visual art), I ask you to consider: in our long years of training would it not be relatively simple to make the adjustments necessary to find ways and means to cultivate our eyes as well as our other God-given faculties? Would it not even be a boon for eyes tired from study to learn to rest on the beauties man has made as well as those which God has made, and for students tense from having so much impressed on their minds to be able to express something of themselves in visual form?

As to the third difficulty, the moral pressure (when not the actual command) to fulfill the pre-established "needs of the province," which more often than not means filling a position already empty and waiting in this or that school, I only wonder if it is always so clear what—in the long range view—the "needs of the province" really are, and whether most of us can more than half fill a position when the *only* motives are obedience and *esprit de corps*. Personal fulfilment need not be always considered *sensu negante*, and one can only surmise how many Jesuits there would be to fill the needs of the province if young men of creative bent could see in us Jesuits more witness to the fact that the holocaust of the vows by no means burns out creativity.

THE WITNESS OF ART

ANDRÉ BOULER, S.J.

[André Bouler, S.J. (Maison Saint Ignace, 35 Rue de Sevres, Paris) was accepted by Fernand Léger as his pupil; he worked in Léger's studio during regency, 1947-51. His most professional work is painting, but he "makes his living" designing and redesigning churches. He has done more than thirty of these, the most recent being the chapel of the new America Residence, 105 W.

56th St., New York City. This will be written up, with photographs, in the November issue of *Liturgical Arts.*]

Let me express a personal impression, which may be only a vague notion. It seems that some American Jesuit artists have a kind of complex, a "guilt complex," I believe you call it, as though they have to defend their special work in the eyes of other Jesuits.

My case is quite different. I have no need whatever to excuse myself of the charge of being a painter and a priest. If I have correctly grasped my vocation as a Jesuit and the meaning of the Society, I feel that I am the right man in the right place. (You will say I am lucky! Granted. This is part of my prayer of thanksgiving.)

There is the fact that the Society is to be present—at least to assure the presence of Christ—in its members, in everything that belongs to man. I would therefore find it strange for anyone to be surprised at the presence of a religious in the world of art; especially so, since no one is surprised at the presence of a Jesuit in the scientific world. And when I say "presence," I mean not only the presence of an apostolic religious in the milieu of artists, but presence in the very heart of artistic creation

This first reflection answers, I hope, the aspect of "strangeness" implied in the question: "How can one be a Jesuit and a painter?" There is no problem, really.

Other reflections would be more personal, being drawn from my personal experience. Each case is personal. That is why whatever else I say has no value save that of personal "witness," and, as we say, "the author alone is responsible" for it.

I believe that the status of the artist in religious life is a true vocation, subject to the "election" as taught in the Exercises.

This vocation, nevertheless, is included in the religious vocation. By this I mean that, if the vocation to religious life is authentic, in the case of conflict between the two vocations, the religious vocation will win out, sacrificing the other.

Such a conflict can arise either from the fact of the artistic vocation itself (which might judge, for example, that "the conditions of religious life are not sufficiently favorable to the development of my art"); or from the superiors who make a professor of mathematics out of someone who feels the vocation to be a painter.

Personally, I pity the superior who has to resolve the problem–one that comes up every day–of the general good as opposed to the particular good of the subject.

Some perhaps have paid insufficient attention to the artistic fact, and considering it less seriously than they would, say, that of a chemist, geophysicist, etc., they may "sacrifice" an artist more easily to the "common good" of the province.

I gather from Father General's recent visit to Paris that the Society must be attentive to the religious need of our time. If so, it seems quite natural, even desirable, for the Society to be present and active in artistic creation. But, having said this, I must come back quickly to an earlier idea, namely that a true vocation must animate a work of artistic creation.

It would be monstrous to start with the need or importance for there to be artists in the Society! If it seems, for example, that two hundred painters are needed for the U.S.A., and if there are ninety-nine "who like painting very much," and only one who can show an authentic vocation to be a painter, this last is the only one that counts. Numbers here have nothing to do with the question. And, as I already told you–this is not a paradox–I would be distrustful of a great number off artists.

As to the demands of the work, they seem so much like the demands of religious life itself, that I would propose the practical counsels of the Exercises as a guide.

PRIESTPAINTERJESUIT

Joseph P. Love, S.J.

[Joseph P. Love, S.J. (Japanese Province), who is now doing graduate work at Columbia University, hails from New England. His professional application to painting came after he had gone to Japan, where his work is widely known. In this country he has exhibited at the Corcoran School of Art (Washington, D.C.), the Little Gallery (Philadelphia), the Alan Gallery (Pittsburgh) and elsewhere. He will resume his art teaching when he returns to Japan.]

The later reaction to the Council in the non-Catholic society of post-Christendom, if one believes the articles in magazines, is the

remark: we are not interested; you are too late! The secular world found its accomodations and solutions as much as two hundred years ago for some problems, and when a problem is solved, there is no need to muster it for renewed inspection and sealing. The new decision evinces scant respect. But something else is rather clear here. The Church has come to the point of taking the role of follower, not leader. In this very act of following it refuses to admit this; and in these very areas looks upon itself as the real leader. The first act is unfortunate enough; the second is a fatal narcissicism, and hubris.

We have not hit that point as yet in the arts, for we have not even pretended to lead anything artistic for centuries. There seem signs of a churchly awakening in this regard, an interest in liturgical art or sacred art as such. However, before we enter into dialogue with the artist and his history, it will be necessary to look hard at the Church and Christian art since the Reformation. We will learn hard facts from art historians. They will tell us without emotion that pornography–bugaboo of the contemporary Catholic press with its eye in the keyhole, blind to the Negro being killed–can be traced back to specific decrees of the Council of Trent and subsequent ecclesiastical writers. We will learn that the much-maligned John Dewey in his approach to art in education and experience, was in reality more concerned with incarnation than the churchmen who, with their nature-grace splitting and cavilling, had entered into false abstractions, not in the name of Christ, but in the name of the pseudo-Dionysius. We have not been able to present the face of Christ, because we have consistently refused to see the face of man, through which only Christ wishes to be seen. To face the future, we must know where we have been. Truth is sometimes humiliating, but without it we shall face the future as hypocrites whom the world recognizes as such.

The problem then arises of the Jesuit artist, or painter who is also priest. What is his role in the Society of Jesus which necessarily of its vocation is outward turning to secular society?

As far as secular society is concerned, he is another painter, reflecting his own unique humanity and experience, refracting one meaningful facet of what it means to live as a man here and now. If he does just that, he is successful. Successful too religiously, because

he accepts the wanted limitations of Christ's human incarnation. As a by-product, he will probably persuade people who think that the Jesuits are loath to remain on the fringes of society, but are approaching the center of things. And to look through the Madison Avenue galleries and read reviews and journals, this is very seriously considered to be a center of things. Since an artist is by nature gratuitous (let them give freely what they have freely received!) his position in the art world will be just that: a self-possessed entity, not a public relations man. He will be respected not if he gives out pietistic abstractions, even with the décor of modernity (Saks Fifth Avenue can do *that*) but if he will take vital part in the Secular Mystery.

It may be that the Jesuit artist, working as he does in the swarm and smell and dirt of the Secular Mystery, among men who call a spade a spade, by profession, can have an even greater and more meaningful impact on his own brothers in the Society of Jesus than upon the people outside his group.

It often happens that we go through the training of "our souls" with this nature-grace dichotomy mentioned above, attempting to grasp grace without realizing that it did happen to be Christ through whom as Verbum Dei this whole universe was and is created. We lose sight of the preciousness of every thing and person (and ultimately things are joined to persons as their visible extensions and expressions), the preciousness that we try vainly, with a sense of gnawing guilt, to sublimate, to transfer to God alone. We have been trained for centuries to believe that the life of the imagination must be to suck out the spiritual center and then spit out the rind, else we would be poisoned quickly.

Theologians are telling us now that in our present (and only) order of salvation, grace and nature are one entity, all gratuitiously existing, but telling of Christ precisely because of that. In the Contemplation for Obtaining Love, love is to be placed more in action than in words and reasons. In secular society we are often seriously accused of raping reality for our own ends, for purposes of propaganda. In the retreats in houses of study, I have heard this advocated, though in a bit more polite language than that. We take our vows in order to be *complete* men, serving the Body of Christ in His people. The Jesuit artist's contribution to the life of our

truncated imagination, and bringing back the sense of gratuitousness to our unified life, will be made light of only at the peril of loss of life, and at the price of being irrelevant to the time and place where our calling is given us to serve Christ's people with reverence for His creation.

Painting to me is the bringing forth of a small image that worms its way through the layers of my imagination until its urgent clamoring must be answered and the door pulled open to let it out onto paper, into the space in which it was trying to breathe. I have no ideas which are to be decorated, no moralities to be made palatable. There is no purpose in the activity, only a sharply felt awareness as the work is in process, an awareness of an unfolding that I can only coax along while the work gradually comes into being. For me, my works are not at all subjective or attached to me as a means of expressing myself; I find them a tremorous space into which I too am drawn and united, with no need to analyze, no need to go through reasoning, for what is there is all that can be—when anything is cut off or split up, the experience vanishes. What I am conveying is an existence, one that can not be analyzed verbally, one that depends on no philosophy and yet carries its definite meaning in itself. It is a vision that is quite objective, and yet after producing the work it is quite a long time before I can fathom the number of experiences that have been caught together like the many threads that wind together to make a strong rope.

Japanese experience

I began to paint a short time before my Japanese experience nine years ago, but it took the shock of the vision of the country of Japan to make me see what I was groping for, and in the West could not find. To *see* things without prejudice—a Japanese garden without flowers, an ink painting with no colors, a pot of Iga-ware, blistered, cracked and bursting like a volcano—I was forced to strain all my nerves, forced to make myself quiet. It was a struggle to keep my eye from becoming clouded and prejudiced. Ryoanji Temple was perhaps the most important experience. On an early summer morning before the crowds came, I sat on a shaded porch of sepia-toned wood, and remained quiet for a couple of hours while the whole of nature outside and its condensation in the rocks, gravel, moss

and clay wall, all silently and subtly came in upon me, and there was no gap. They were really distinct from me, and yet extensions of myself. Finally the deep signification of space, and the reality of existence in space, came in upon me in a great, quiet fullness that was incapable of explanation or analysis. This could only be mirrored or refracted in my own interior space, which is painting.

Michiaki Kawakita has said that Japanese painting and Western art are both realistic, but the reality is different. It would seem to me that Rembrandt was looking at much the same reality as Mu Ch'i (Mokkei) and his reflection of experience is similar. Nevertheless, since a picture is the child born to the marriage of nature and the painter—a jelling of that experience—all that makes up a man in his own space must enter into that work. Thus the Western experience (up to the internationalism of the post-war era) has been different from the Oriental experience.

But now that we are caught in a different world, smaller in a huge universe, with intensified contact between peoples, the primary experiences of men everywhere take on a deeper profundity. Primary experiences and truths become deeper because they are shorn of many of the logical supports of philosophy—supports that are no longer seen as supports, but only as a sort of "logical décor" which often serves to circumvent the real problems. This by no means signifies a lack of faith. Rather it is a realisation that faith must exist in this space and time to be viable. It must reflect the living God who is met here and now. As men, we realize now more than before, the hovering closeness of God to us, breathing to us in all things and men which surround us, urging us to a unity that does not destroy our selves. As Christians we realize that this unity is ultimately a clinging-together of the body of Christ, which—in a way that defies logical analysis—we are destined to be. Thus in this faith of here-and-now, we realize the great importance of even the smallest experiences. If looked at carefully they are like a well-set diamond that can catch and reflect the light glinting off all objects in range.

Here then is the religious milieu in which grows a new realism in art. We do not take nature apart from man, nor him from nature, for all are destined to a fruitful union. But in early Southern Sung painting, and Japanese Bizen and Iga-ware, the gardens and simple

teahouses, are granted hints and fore-shadowings of this, and a pointing to the method of penetration. In these works we find a rough refinement that rejects so-called beauty—because not absolutely essential—and finds it because of not looking for it. There exists an unbalanced balance, over a deep quiet that pulls us into it, without trying to tell us everything—for that would be no more than illusion and a false grasp of reality. Chance enters in, yet this is found to be actually a deeply rooted control, sure precisely because not foreseen.

I paint influenced by an Oriental vision only because in adapting this vision unconsciously, I find fruitful reality. It is means and end interwined. My religious faith (if one should inquire) is found in some way in my work, because it is part—a great part—of my experience of reality here-and-now. I do not search for this religious imagery, for this would be doing-on-purpose, which would falsify the vision. It would be the insertion of ideas, making ideas and substituting them for experience. (As a friend has said, this experience could be the experience of red and black!) Whether nature be an extension of man, or man of nature, the life and the love of God penetrates into it all, summing it all up in Christ, who is both the spirit and the flesh. I believe then that all we do in art will reflect this reality, if we are only sincere to our basic vision and will not sell it out to a market which wants only escape from reality and a symbol of social status.

THE NEED FOR COMMUNITY

Whitney J. Engeran, S.J.

[Whitney J. Engeran, S.J. (Loyola University, New Orleans, La.) worked his way through school as a professional florist and decorator. His studies in painting were largely informal until philosophy, during which he worked in the Fine Arts department at Spring Hill College. During regency he did advanced work at Tulane and while in theology continued, particularly under the guidance of André Girard. He has won a number of national awards and is now working to establish an art department at Loyola.]

I WAS DELIGHTED TO RECEIVE Fr. McNaspy's request for a few ideas on the Jesuit as creative artist. If I can be pardoned a few autobiographical details, I would like to set a background for the more pointed remarks that will follow. It is very difficult to speak of religious as artists, since communications in this area are so hyperpersonal.

In my early high school days, I wanted to sing. I took voice lessons and finally secured a spot in the New Orleans Opera House Chorus and the Scorscone Ensemble. During these years I was also apprenticed to one of the leading florists in New Orleans and enjoyed exploring the texture combinations of rusted metals and bronze orchids. Accompanying my interest in floral design was a feeling for painting, which then seemed rather dim, but persistent. I had no real sense of where all of these desires would culminate. At the time, the singing experience had the strongest pull. During my senior year of high school (1950-51) it was my good luck to visit the novitiate at Grand Coteau, Louisiana, at Christmas time. The trip was sponsored by Jesuit High of New Orleans and billed as a great chance for city boys to experience the raw country, fresh foods and horse-back riding of rural Louisiana. A quite different country, however, was unfolded through those brisk December days; deep joy and wide open hearts seemed the native crops, as was interest—interest in everything. Several dramatic productions were in the fire: Gilbert and Sullivan, dramatic readings, and a talent night. The theater area of the Juniorate was like some vast ant hill with bright sport shirts and the inevitable black jackets running in and out of little doors. The refectory decorations were elaborate and there was music everywhere. Phonographs blared "The Messiah" and "worldly" songs from the "outside." These sweeps of music, drama and the long walks were punctuated by exuberant conversation in the recreation hall and in the dining room where our visceral hopes were more than fulfilled by succulent cornbread and rich spicy gravies. Since I was an earthy, sense-bound, outgoing youth, this electric joy in living fired hopes and enthusiasms and gave Jesuit-country a strong attraction for me. I had a deep feeling that I would return . . . and I did. Many other religious artists I have met were not drawn to the religious life in this way; but we have all shared a common need which brought us to art in

religion. This need is the need for Community.

In a real sense the *creative* person does not exist as a creator or as a person prior to community. Community produces an ever growing sensitivity, especially for one who is artistically inclined. The effort, or adventure, of Community is primarily a response to a personalized context. The context is not predictable until it begins to live. For art, whether it be painting, sculpture, music or any other creative endeavor, *a response to context* is of the essence. The uniqueness of the religious community lies in its purpose. Its total vocation is to make Christ-community happen. The modifying forces and energies are reducible to one—the Spirit of God. Since this Spirit has as its mission speaking a creative Word which is solid and true, the sensitive person gains courage and truthfulness in his artistic convictions. He is *strengthened* to really look at what is colored, textured, finely lined or rough hewn. As the religious artist grows in his sense of community, which is to say as a person, he can afford to strip from his work the easy conceits and falsities which give immediate satisfaction and anesthetize him temporarily. He can freely commit himself to the ancient struggle between black and white over different textured battlegrounds. In Community the artist learns the joy of surprise. When one comes upon a sudden, unexplained, radical affirmation of his own sensitive being, the energies released will find their way to paper or canvas. In this sense, the Community inspires the artist to risk and then heals those wounds which a painter or sculptor carries from every attempt to fire matter through with spirit.

On the practical level, this does not mean the establishment of a fan club within the Community for one's work; but, through an honest revelation of one's self to the Community, the understanding and appreciation of one's work inevitably follows. The ambivalences resulting from the multiple personalities in the Community set up a ground quite basic and challenging in which the sensitive person can possess himself and hence achieve the height of his art—love. This eventful living will have its way in one's art. I prefer to conceive of creativity as a spectrum shading from a most radical confrontation in love with the Community to a pen in one's hand touching a line or a dot to a piece of paper.

I have not touched at all on the contributions as seen for the

Community which the religious artist can provide. He can illuminate Genesis or Matthew for his confreres (even in abstractions!). He can give them the painted word which has its own power.

Perhaps in all of the above, I am really trying to say that Community is the fertile, driving force which can truly liberate the sensitive person from his blindness and dullness. Community, for the religious artist, as for any man, is the basic goal to be achieved. It is his human nature illuminated.

THE ARTIST MUST COMPETE

Oscar Magnan, S.J.

[Oscar Magnan, S.J. (Antilles Province) is a cosmopolitan Cuban. He has taken degrees both at Oxford and at the Sorbonne. His painting and sculptures have been exhibited in Rome, Florence, Vienna, Paris, Toronto and in this country. He had a great deal to do with the "Canadian Religious Art" exhibit at Regis College (Willowdale, Ontario) several years ago. This summer he was commissioned to do a statue of St. Agatha for the wedding of Mrs. Patrick Nugent in Washington.]

The present revival of the arts among Jesuits and other religious is, in general, good. But I find there are two different ways in which the religious-artist can view his special way of life. Both of these ways tend to be professional and serious, and even successful. One tendency is for the Jesuit painter to exhibit just about everywhere, but largely within the protective framework of friends and institutions. By that I mean "safe places," places which have a definite public, a public which is already friendly to the institution or the painter—a place where the painter may be well received no matter how good or bad his painting is. In this "safe" way, the painter is assured success before his pictures are even shown. Some of the artist's friends may be non-believers; and he may have an influence on them. He may even convert them. Yet, in a certain way, he is "covered"; he is accepted as a person, as a priest, as a friend. But he has not yet proven himself an artist in the competitive battle.

The other approach the priest-artist may take to his profession is similar to that of Teilhard. Teilhard worked among other sci-

entists, did the same work as they and was accepted as one of them —not only as a priest and friend, but as an equal. The priest-artist must work as a lay artist, compete on the same terms, exhibit in the public galleries. That is the only way he will find if he is really good or not. He must be made to leave his shell and fight with the same weapons that others are using: hard and serious work and high quality.

One main problem of the Jesuit artist is presenting his concept of his artistic vocation to superiors. Most superiors don't see the necessity of art in the Society. They see it merely as decorative—paintings for church walls, but not one of the few best mediums for training the emotional part of man. Usually, the Jesuit-artist hesitates to present his idea fully, so he ends up as a part-time artist, a teacher with art as a hobby.

I believe there are very few things better suited for giving God to people than art. Through art you can give a feeling for God; in a sense you give people a piece of God in a way that is personal and human. It is a false question to ask whether a man is priest or artist first. He is one person who is both a priest and artist. He aims first at the art, doing it seriously, profoundly, searching for something good, becoming a witness, working through and with people. Yet he is never disassociated from his priesthood. Because of the priesthood, people will come to him; but this is secondary. My view is that people should know first the work, then the priest. Then the people will love the priest, not his work; the things he produces will mean nothing. The meaning will be in himself.

LOVE OF CRAFTSMANSHIP

EDWARD J. LAVIN, S.J.

[Edward J. Lavin, S.J., studied in Paris in the Academy of the Grande Chaumière, under Paul Busse. In addition he took the doctorate in aesthetics at the Sorbonne, and gave two exhibitions in Paris. He has sold widely, and now teaches at Regis High School, New York City.]

MY OWN PAINTING TAKES ITS RISE from a love of craftsmanship and discipline. I prefer Renoir and Cezanne to Van Gogh or Pollock.

I agree more or less with the idea of Malraux that any painter must first submit to the discipline of a master. Then if he is a real painter, and not just a psychological or social aspirant, he will break this mould and do something significant.

I agree also with Klee that the artist is nothing but a very specialized channel of creative energy. He is neither to be praised nor blamed for this. He simply *is* a painter. His only real function is to perfect himself as an instrument—to keep the channel unclogged. So his vocation is like any other, except that maybe he should work harder.

Is he then entitled to special treatment or privileged comprehension?

That depends:

1. Generally, since he is involved in creating his own world (in all the good senses of the phrase), he is more likely to deviate a little from accepted norms of behavior—a little flow-over is necessary.

2. In some instances he can be more "sensitive" (in both the good and bad senses of the word). But this sensitivity is not peculiar to the painter; it is a personality thing. We can't even treat all cab drivers alike.

3. He must have the opportunity to work. He needs time, as does any creative person. But chiefly he needs a place. You can't paint a picture in your head while riding a subway.

He needs light, space, and solitude. All this is not very special treatment.

And he is wrong if he asks for more than this, except his identity. He must be *known* as a *painter* and not just a hobbyist.

All of this is true of any painter. How about the Jesuit painter? The Jesuit painter has a disadvantage. First of all, his superiors may not have the slightest idea of what he is up to. The former General's letter about the importance of pure research should hold, and there is evidence that the problem will be gradually solved. (At least superiors now seem willing to get out of the way.)

But, the Jesuit is very much hampered by the fact that he is protected (as are all "hyphenated" Jesuits). My own professor in Paris had to work for eight years as a laborer while he painted at night. The story is that there are only 70 men in all of France who make their living just from painting. Most painters I know have

to work for a living. We Jesuits, perhaps, might feel that we don't have to. Then we become fat-cats, and it *does* take a hungry man to create. Otherwise, too, we become like women whose husbands support them and give them the chance to engage in "arty" activities.

Therefore, our "hyphen" is not unique. There are clerk-painters, ditch-digger-painters, priest-painters.

But does the "priest" mean anything here?

It means that the same hands that hold the Host paint the picture.

Therefore, in a sense, the priest-painter becomes a very, very special instance of the fusion of the supernatural and the natural creative power.

What he paints will reflect his priesthood, and if, as seems true, art is becoming more and more the favored means of communication, we should get (only in a very good sense) some sermons on canvas.

There is a tremendous need for an ecumenical movement with artists. And unless you are as good as they are or better, they won't listen. They can't be blamed.

In other words, the priest is a priest, and in the arts we need that special group of qualities which make up a priest.

THE REDEEMER

L. E. Lubbers, S.J.

[Leland E. Lubbers, S.J. (Creighton University, Omaha, Nebraska), took his Master's in classics at St. Louis University, while studying art wherever and whenever possible. His professional studies came from 1961-63, at the Atelier de la Grande Chaumière, Paris, and his doctorate comes from the Sorbonne. His dissertation, "L'image publicitaire actuelle et ses origines" received "une mention très honorable." After some years of art teaching at Creighton University and Creighton Preparatory, he has now founded and heads the art department at Creighton University. He has presented works in seven exhibitions both in Europe and this country.]

Within the framework of declared Jesuit educational ideals, the operation of the artist-Jesuit should be that of redeemer.

The vast institutionalized systems of education which we know, by the very fact of the organizational demands placed upon them, are constantly in danger of losing sight of the media of knowledge which are able to give us the fullest possible picture of our own laboriously sought-after grasp of reality.

Jesuits, trained in, and training others in a form of humanism in which logical and conceptual intellectualism is apt to be most highly prized, run the terrifying risk of being able to analyse and understand details of research, but of never coming to a full realization.

Institutionalized humanism notoriously prefers the facile expressions of what fits the abc's of logic. It tends to sink towards the settled formula, the perennial solution, the answer-book response. The scientist as well as the humanist in this context tends to lose what creative originality he has necessarily brought to his research by resting satisfied with the affirmation of the universal laws he discovers after so much effort.

In an age like the present when it is most obvious that a humanism of the past refuses to satisfy some of our most basic needs, it is clear that every man must develop the artistic mentality to some degree. But in addition to this, most essential is the presence on the agitated scene of the men in whom we recognize a specialized sensitivity. Such is the artist if he communicates well. And by his background and training, as well as by the curious milieu in which he operates, the artist Jesuit should be especially capable of a notable contribution.

Formula education has tended to adopt without revision the values and artifacts of tried and true cultural solutions of the past. This is the attitude which makes culture synonymous with a certain body of acquired knowledge, numbers of facts, names memorized. This attitude, directed toward the artist, makes him acceptable only if he is dead; paintings and plays, poems and sculpture are "worthwhile" only if they are old. Moreover, there is a definite inclination to demand familiarity with cultural objects of the Old World. This heritage of Western Europe, and a grand heritage it is, is now more like past history than heritage. In the gradual awakening of our

own native cultural consciousness, there is increasing awareness of culture as a living participation in the values by which we move and breathe and go forward.

I make this point because we are presumably interested here in the relevance of the *living* artist-Jesuit. Jesuit education has never had any difficulty accepting the works of artists of the past. Their work is thus seen quietly and decently in the perspective of historical distance as an apt expression of the times, the mores, the questions and problems of a by-gone era. They can be studied with impassivity. They do not intrude upon our present preconceived notions and plans. There is no danger that we will be embarrassed by their sometimes blatant attacks upon our favorite institutions and loves.

A real live artist does prove sometimes to be an embarrassment.

It is often a problem to contend with these personalities. Not to mention such trivia as indelible paint (it always seems to be black) left under fingernails after work in the studio, or long hair (due to preoccupation more than penury), there are the thousand and one unconventional expressions of their daily lives that gall.

From the institutional peacemaker's point of view, it is far more desirable to pay room and board for the conventional fabricator of landscape trees and flowers. In their worst form, such concoctions are designed to comfort and soothe because they are already acceptable, already familiar, already done, non-controversial, non-significant, irrelevant to life. While pretty representations are perfectly tolerable in certain contexts, still it is unfortunate that this sort of conventionality in the arts is so apt to become the official art policy of the religious-order-affiliated campus, because it does not interfere, it does not interpose the new, the different, it does not hint of change or opposition.

Pretty art, just like the serialized TV Western, relaxes our forces after a hectic day, disengages our powers of knowing and judging. But an exclusive diet of such art is degenerate and degenerative in a very true sense. It does not engage the best forces in man and exact from him a participation in the message, be it of challenge, of problem experience, or questioning dubious or discussionable value criteria of life itself.

Great drama and novels, ecstatic music, prophetic painting and

sculpture and architecture are truly recreative and cultural in the only way possible for the contemporary humanist who wants above all to add to the humanity of us all.

Thus the relevance of the living, active artist Jesuit. Art and its place in our growing culture can only be achieved by living in it and engaging the forces that are in the process of forming it. The Jesuit who is an artist, working, teaching, lecturing, discussing on the Jesuit campus and sphere of influence, is helping to relate not only the heritage of the past to men who must live today, but is especially concerned with helping men of today understand what it is that they are, what they have become in a new world of enforced rationalism, space walks, computers and electronic synthesizers.

The generator

Progress in the physical sciences, in technology and in the economy is relentless. An outworn humanism would seek to arrest its evolution in order to save man whose accepted values are seemingly crumbling. A new humanism would see that man must change himself, not bridle the possibilities of the world. The greatest potential for adaptation lies in man himself.

The artist pushes this change by his presentations. His language is the stuff of which the universe is made, matter in any manageable form, raw matter in the solid tangible state, or visible in waves of light, or audible in streams of sound. With such means the artist is able to build for us a zone of communication which precedes ideas. Art is, in the words of Teilhard de Chardin, a generator of ideas.*

From the very fact that we are men on this earth, the language of art, matter, is able to communicate to us the fullest possible experience of life. Matter is why we can have pain, sorrow, failure, temptation, suffering, paralysis and death. It is also why we can have liveliness, joyous contact, manly effort, growth, refreshment, union and *life.*

The Jesuit artist in his most delicate role is operating, as any artist, in a zone of freedom where he not only seeks and utilizes profound insights, but builds, with flashes of intuition, a certain

* Cahiers, no. 3, p. 103, talk at a luncheon for artists, March 13, 1939.

faith in chance and even accident—not unwilling or afraid to make a mistake on the road to discovery.

Such indescribable procedure would be equivalent to idiocy in a treasurer or a bookkeeper. But in the big business of education, that is precisely why some "legitimate idiocy" is absolutely essential. Only by means of the artist can we keep ourselves on the brink of the possible.

The artist Jesuit is not only a teacher, of course, but he is a religious and a priest. In these latter roles he should be able to fulfill his most noble function. In a truly religious sense, even the non-religious artist is the builder of a prophetic bridge between the world and man. The artist can help man to feel at home in the world, to lose the distrust of the matter from which he himself is made. Such a task is a divine one and one that is necessary before man can wholeheartedly pitch in to help fill up what is wanting in the Body of Christ.

One is tempted to claim that the artist-religious role is the most undividedly religious one. Certainly the administrator's task, to which so many religious educators have been reduced, tends to be destructive of all that is intuitive and prophetic in our religious consciousness, at least when it leads to such a habit of mind. For religious life and practice to be reduced to such a state, whether in or out of religious orders, is certainly no religion at all.

Hopefully, the training and development of all men should include the spirituality of the arts. A truly living cultural at-homeness is a prerequisite for the integrity of religion, a faith in the spirit and not only in the law.

COMMUNICATIONS REVOLUTION: ITS IMPACT ON OUR MINISTRIES

the image will be the decisive experience

Neil P. Hurley, S.J.

A 16th century mandarin once showed Fr. Matteo Ricci a map entitled "Picture of All Under Heaven," in which the fifteen provinces of China predominated. Fr. Ricci was astonished to find that all the foreign countries occupied less space than a minor province of the Ming dynasty. He then realized that this reflected the mental map of the Chinese and that foreigners were ipso facto barbarians and hence not to be accepted seriously.

Fr. Ricci knew that if he were to succeed in introducing Christianity into one of the world's oldest cultures he would have to revise both the Chinese atlas and the mentality which it reflected. He did this largely through science, tolerance, and holiness. His reputation as a "wise man" rested on extensive knowledge, which, in turn, was assisted by such information technologies as sextants, quadrants, globes, world atlases, prisms, clocks, astrolabes, and sundials. He circulated maps translated into Chinese with accurate sinusoidal projections based on mathematical calculations instead of imaginary suppositions. He published books in Chinese which, while making

known the chief teachings of Christianity, respected the tradition of Confucius. Fr. Ricci put a clock outside his home so that passers-by might grasp the Western conception of time—linear and not cyclical, historical and free from agricultural rhythms, purposeful instead of fatalistic. Lastly, he strove to introduce the Gregorian calendar, thus replacing the lunar year with the solar and so eroding the basis of much superstition.[1]

Today we live in a world similar to that of Ricci's time: a world of new exploration (outer space instead of the high seas); of destructive force (nuclear weapons instead of gunpowder); a world of new power relations (in terms of markets and military bases rather than the hope of precious metals and territorial gains); a world of new modes of communication (electronic media instead of the printing press). As a result, the missionary today must, together with the merchant and the military, consider the problem of expanding bodies of knowledge and people in a shrinking world. Matteo Ricci sensed that technology can erode the traditional bases of even an ancient culture with its roots in farming, the family, and ancestor faith. Any hope for a more rational environment is, in the Catholic scheme of things, the necessary precondition for a "take-off" into supernatural faith. So it was in Ricci's time; so it is now.

As a consequence, we should view the appearance of a number of information technologies as the harbinger of a more rational, if secular, world civilization. By grafting itself onto the technological revolution, the Church can prove not only that she is not opposed to matter and machines but also that man-made artefacts are an extension of creation (in an analogous sense, of course). Never before has the Church been faced with such a challenge of accommodating itself to an environment which, in the near future, will be global in scope. If the Church is to transform this wave of industrialization and technology that is covering the face of the earth, then it must be aware that it also will be affected. True accommodation is a "transaction" between persons whereby both are accepted. Today's scientist and technician will only regard the Church with favor if he senses that the Church has more than an extrinsic interest. Matteo

[1] Vincent Cronin, *The Wise Man from the West* (New York: E. P. Dutton & Co., 1955), *passim*. This superbly written account of the work of Fr. Matteo Ricci presents an admirable, if somewhat popular, treatment of apostolic strategy in a culture where knowledge and science are highly valued.

Ricci was an accomplished mathematician and cartographer whose life was made more noble by his priesthood and faith. He died having absorbed the best elements of Chinese civilization.

What follows is a sketch of the information revolution with some reference to the ministries of the Society. It is believed that an acquaintance with the new information technologies may indicate how both the Society and the Church can avail themselves of technology to draw closer to mankind so that by this service and example mankind may draw closer to the Church.

The philosophic dimension

Before discussing the array of new technologies which are available for advancing the cause of both reason and faith, it is important to understand the philosophic dimension of the present communications revolution. At the start of World War II the Bell Telephone Laboratories, in the person of Claude Shannon, began to formulate a mathematical theory of communications.[2] This rigorous theory, together with John von Neumann's mathematical work in the field of the strategy of games, has opened new horizons.[3] As a result, any adequate treatment of human knowledge and its a priori laws must take into account the work of Shannon and Von Neumann. This means that in addition to the laws of the mind (gnoseology), the laws of thought (logic), and the laws of being (ontology), there must be added the philosophical laws of communication (information and game theory). These laws draw attention to the technical infrastructure of all communications situations as being significant in the shaping of messages and, consequently, of patterns of thought and behavior.

An example will illustrate how important the formal structure of communications media is in influencing semantic content and social reality. The story is told of the Renaissance polyglot king who once boasted that he spoke *platt Deutsch* to his stable horses, *hoch Deutsch* to his infantrymen, English to his officers, French to the ladies of his court, Italian to royalty, and when he spoke to God—ah! when he prayed, he prayed in Spanish! In addition to being a

[2] Claude Shannon and Robert Weaver, *The Mathematical Theory of Communication* (Urbana: University of Illinois Press, 1949).

[3] John von Neumann and Oscar Morgenstern, *The Theory of Games and Economic Behavior* (Princeton: Princeton University Press, 1947).

compliment to the mother tongue of Cervantes, this story reveals the deepest philosophical laws of communication. A language is a mass medium, and the choice of media by the king was not arbitrary. If language were only meant for functional commands and the interchange of brute information, then perhaps the king's boast would be considered only a whim. However, the king in question had an appreciation for "style," for doing justice to the implicit and the imponderable elements in human relations. He was a master of "accommodation" or what is more commonly called "diplomacy."

Our psychological grasp of information and its impact on us depends in large measure upon the mode of communication as well as on the meaning to be transmitted. This is the reason why the author of the Epistle to the Hebrews boasted: "God, who at sundry times and in diverse manners, spoke in times past to the fathers by the prophets, last of all in these days has spoken to us by His son" (Heb. 1: 1-2). Not only did the message change, but the mode changed with it. Our Lord Himself understood this and chose to speak in parables or the language of images. St. Matthew tells us in his gospel that "without parables He did not speak to them [the crowds]," in accordance with the prophecy: "I will open my mouth in parables, I will utter things hidden since the foundation of the world" (Mt. 13:34-35). Thus, we see that Christ is the image of the Father (Col. 1:15) and that He spoke invariably in images.

This is important for our thesis, because for several decades we have been living in a progressively expanding image civilization. Witness the family snapshot album, pictorial journalism, the slide projector, home and theatre motion pictures, and now television! Of all the technologies which are sweeping over our globe, it is unquestionably communications technology which is triggering the greatest social and cultural changes. For one thing, the era of *homo typographicus* is over.[4] Print must take its place alongside new, more powerful information technologies. Since man is learning to "configure" reality differently, we are in the throes of the most profound kind of revolution, one at the level of our deepest "perceptual habits."[5]

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[4] Marshall McLuhan, *The Gutenberg Galaxy* (Toronto: The University of Toronto Press, 1964).

[5] Neil P. Hurley, S.J., "The Image Revolution," *America* 110 (1964) 137–39.

New rhetoric for postmodern man

Postmodern man is being trained in a new type of rhetoric, the language of images. This is the underlying insight in David Riesman's distinction between the inner-directed person (i.e., the product of a print culture) and the outer-directed person (i.e., the product of electronic culture).[6] This introduction of the formal element into that process whereby a person or group changes the inner structure and ultimate decision-making patterns and conduct of others has been stressed by a whole school of modern authors: William Ivins, Jr., Albert B. Lord, Harold A. Innis, Edmund Carpenter, Marshall McLuhan, Margaret Mead, Hugh Dalziel Duncan, and Kenneth Boulding. Their collective insights could be summarized as follows: The key to the dynamics of social systems is rhetoric, and the key to rhetoric is the mode of symbolic communication.

This philosophic conclusion is indispensable for understanding the nuclear-space age. It is especially incumbent upon the Society of Jesus to grasp the significance of the contemporary communications revolution because its origins coincide roughly with the rise of print culture. Some think that the genius of the Jesuits in education was to integrate the new modes of typographic symbols with the classic forms of learning: memory, recitation, lectures, debates, public speaking, and drama. There is even speculation that René Descartes, schooled in Jesuit fashion, could never have arrived at the distinction between *res cogitans* and *res extensa* without the previous conditioning of books and their isolated but crystal-clear concepts. In any event, it is clear that the mechanisms of persuasion, education, and information are as important as the content-meaning they convey. We would ask the reader to hold this insight firmly in mind as he reads of the specific technologies and media which make up and will continue to make up the communications process for our entire planet and not merely for a nation, a region, a continent, or a hemisphere.

For millenia the communications matrix of mankind consisted of control and command systems which were exclusively human. For example, in the early military systems, spies, scouts and reconnoitering squads were employed to collect information about the

[6] David Riesman, Nathan Glazer, Revel Denney, *The Lonely Crowd* (New York: Doubleday Anchor Books, 1954).

enemy. Today we have ships, automobiles, airplanes, rocket-powered missiles, and spacecraft to select and classify data from man's environment. However, these technical devices serve as mere effector systems and so need some directing force to guide their uses. Basically, all information technologies are nothing more than an extension of some human faculty of sensing and recording. The hieroglyphics of the Egyptians, the cuneiform signs of the Assyrians, and the ideograms of the Chinese were means of storing in permanent form the ideas which previously vanished with the fading echo of the human voice. The phonetic alphabet split off the affective element inherent in pictograms and allowed man to enter the rational world of science, as the Greeks proved. Print accented this power of abstraction, freeing the reader from all social contact except with the coded symbols of the author. And today postliterate man finds that he is confronting reality by means of ego-related experiences at the visceral and intellectual level.[7]

Since today's information media extend one or more of man's senses, the integration of man with the machine is nowhere more complete than in the field of communications technology. Radio extends man's hearing; the phonograph and the tape recorder extend the range and duration of his voice; the camera and slide projector are static aids to visual memory while the motion picture, the television, and the videotape recorder are kinetic agents for sight and sound recall; and, finally, the computer heightens the capacity of man to store, retrieve, and recombine large amounts of data.

These are the technologies which are at hand. They offer several advantages in a world of expanding population and bodies of knowledge: (1) economies of scale so that time, effort, and capital can be prorated over a larger number of persons; (2) audio-visual experiences which are as intelligible to the illiterate as to the literate; (3) access of information in terms of sight, sound, and data signals which can vault over deserts, oceans, mountains, forests, and skyscrapers to penetrate any corner of the globe; (4) a scientific language system based on the binary elements of computers rather than on the subject-predicate relation of the Indo-European system;

[7] Neil P. Hurley, S.J., *The Role of Communications Technology in Democracy* (Program for Policy Planning in Science and Technology, Staff Paper No. 9, Washington, D.C.: George Washington University, June, 1965).

(5) personalized communication in terms of two-way pocket TV sets with a dialing apparatus, video disks and tapes which can be economically stored or shipped, home televiewing connections with libraries, hospitals, theatres, government offices, educational and church institutions. Let us examine each of these advantages in greater detail.

The principle of economies of scale

All technological enterprises require large capital investments. This is true of the broadcasting industries, the motion picture industry, and cybernetic programs. The only justification for such outlays is in terms of the cost-revenue ratio: can an essential service be provided to enough people to recoup expenses and to allow a profit or, at least, a reasonable return on investment?

One of the most appealing arguments in the use of educational TV has been the economic one. Thus the average university TV station in the United States requires about $450,000 as original investment plus between $40,000 and $50,000 a year for overhead costs and interest charges on investment.[8] Many of these universities boast of from 15,000 to 75,000 students so that these costs diminish on a per student basis as the number of students increase.

We know that the advertising agencies budget their media presentations on the basis of cost-per-millions. Thus if an advertising client is billed $60,000 per minute for exposure of his product during a professional football game telecast, he is comforted with the fact that he is reaching 50 million viewers, mostly men.

Before communications satellites were translated from the drawing board to extraterrestrial reality, the Rand Corporation initiated a pioneer study to examine the economic trade-offs between satellites and alternate means of communication (e.g., deepwater cables and microwave relay).[9] Later, another member of the Rand Corporation explored the economic feasibility of satellite TV for mass education in developing countries and thought that it was remote.[10] Since

[8] *The Financing of Educational Television Stations* (Washington, D.C.: National Association of Educational Broadcasters, 1965), pp. 18, 27.

[9] S. H. Reiger, R. T. Nichols, L. B. Early, and E. Dews, *Communications Satellites: Technology, Economics, and System Choices* (Santa Monica, California: The RAND Corporation, 1963).

[10] Leland L. Johnson, "The Commercial Uses of Communications Satellites," *California Management Review* (Spring, 1963), pp. 55–56.

then, new satellites have been designed. At the 1965 UNESCO meeting of experts on the use of space communications in Paris a paper was read which compared the geographical coverage and costs of ground-based television, airborne television (as realized in the Midwest Program of Airborne Television Instruction), and satellite relay TV broadcasting.[11] This study concluded that satellite TV coverage was eight times greater than an airborne system which, in turn, was almost 14 times greater than a ground station (covering 10,000 square miles). However, the author thought the costs were still excessive for satellite TV. Later a feasibility study was initiated for direct-broadcasting satellite TV, based on a newly designed satellite which could transmit directly to a home set without needing an earth station.[12] The costs for providing teacher training and pupil education for India were estimated at about $1 to $2 per person a year.[13]

In discussing economies of scale, we should not overlook the qualitative advantages of instructional technologies.[14] The grand dilemma in democracies has been the maintenance of standards of excellence together with a progressive expansion of educational opportunity. It is apparent that the use of information technologies within a well-designed system not only can reduce costs but can also make available data, information, and human experiences which up until now only a comparatively few have been able to enjoy.

Lowering the literacy barrier

More than 700 million men and women over fifteen years old, two-fifths of the adult world population, cannot read or write.[15]

[11] Ernest D. Wenrick, *Communication Satellites and the Mass Media: Economic Aspects* (Paris: UNESCO Meeting of Experts on the Use of Space Communications, December, 1965).

[12] Laurence C. Rosenberg, *The Economics of Worldwide Television Via Satellite*, Staff Report for the Program of Policy Planning in Science & Technology (Washington, D.C.: George Washington University, 1965).

[13] "Putting Space to Work to Educate the World," *Business Week* (December 25, 1965), p. 12; *Educational Television Via Satellite* (Washington, D.C.: Communications Satellite Corporation, 1966).

[14] Lee E. Campion and Clarice Y. Kelley, *Studies in the Growth of Instructional Technology* (Occasional Panel 10, Washington, D.C.: Department of Audiovisual Instruction, National Education Association, 1963).

[15] I. Keith Tyler, "World Communications: Combatting Illiteracy with Television," *A.V.: Communication Review* (Fall, 1965), p. 309.

As President Lyndon B. Johnson said in his address at the bicentennial celebration of the Smithsonian Institution: "Unless the world can find a way to extend the light, the force of that darkness may engulf us all."[16] Thirty years ago a conservative estimate of the time needed to reduce literacy substantially would have been a century. The communications technology we have sketched above condenses the work of generations to a matter of years.[17]

Television, it has been shown, can not only leap the literacy barrier but also teach literacy. Obviously, certain conditions are necessary. High saturation of set ownership is not needed for a nation to start literacy campaigns by TV. Specific audiences can be instructed on the basis of regional selectivity. If used in groups of fifty, TV instruction can permit the use of volunteer and unqualified classroom teachers.

Where literacy programs are broadcast over the air to an entire nation, then a bonus audience is won in terms of individual illiterate viewers. This will be true in nations such as the United Arab Republic where efforts at complete TV coverage are sponsored by the government. Especially when the medium is a novelty, it has proved successful for motivating illiterates to register for class. Furthermore, the economic advantages of being literate can be stressed periodically in drama, documentaries, interviews, news specials, and even in comedy and variety shows. Similarly, recognition of literacy skills can be shown to heighten prestige and respect in the community.

Television and movies help create a supporting environment for literacy. As yet, no studies have appeared on the impact of even entertainment fare for breaking down the fatalism of traditional societies, the deep-seated conviction that one is but one never becomes. Even a James Bond, a James Dean, a Marlon Brando, a Ben Casey, or a Perry Mason offer models of behavior which, if not always ideal, do display initiative, self-resourcefulness, and adaptation. Anything which expands the number of social roles and destroys the self-image of resignation to one's destiny is a step toward modernization.

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[16] Lyndon B. Johnson, *Address Before the Smithsonian Institution*. September 17, 1965.

[17] Don R. Browne, *Reading, Writing and TV: Teaching Literacy Through Television* (Mimeographed, Boston: Boston University, 1963).

In addition to TV, there are small, inexpensive programed learning machines designed to instruct in literacy. In this way learners can appraise their progress by themselves, since the machine will not advance to the next lesson, but rather repeat the previous one, if the correct response is not given. Radio has also been used to great advantage in literacy campaigns as, for example, in the work of Msgr. Salcedo's Radio Sutatenza in Colombia. It is obvious that the use of such information technologies relieve shortages of both personnel and instructional material in addition to reducing overall costs.

Geographical penetration

In the past, schools and universities and research foundations were dependent on the presence of lecturers, books, and demonstration materials to instruct or learn. Today radio, TV, film, and computers are collectively collapsing both time and space barriers. Increasingly, education is becoming a multi-media phenomenon with large sums of money being expended on instructional resources which will be used by large numbers.

Let us take TV to begin with. Schools and classrooms have been tied together in entire states (South Carolina and Delaware) by the use of closed-circuit TV installations. The most revolutionary application of instructional TV, however, to multiply teaching resources and enrich the curriculum is by broadcast TV. Certainly the most ambitious program as of 1965 has been the Midwest Program of Airborne Television Instruction (MPATI) based at Purdue University. Telecasts are transmitted from a circling DC-6 to over 7 million elementary grade students in some 5 states of the Middle West. Worthy of mention, too, is the plan of the State University of New York to link up its 110,000 students and 58 component institutions by means of television. A similar plan is under way for the "Big Ten" universities of the Middle West.

International TV has been here for some time. The nations of Western Europe have a giant "sound-sight" bank upon which members may draw freely, thanks to an exchange organization called Eurovision. The satellite nations of Eastern Europe have a similar arrangement (Intervision) and have been exchanging programs with the Eurovision nations as well. At present, unfortunately, there is no equivalent institution in the United States. Live satellite tele-

vision has already given us a glimpse of what is to come with the funerals of Pope John XXIII, President John F. Kennedy, and Winston Churchill, the Ecumenical Council, the Tokyo Olympic Games, and the visit of Pope Paul VI to New York. In addition, there are numerous debates, symposia, and special news events which link North America and Europe each year via satellite.

The global system of communications satellites is already under way.[18] The Communications Satellite Act of 1962 has created a corporation empowered to act as the manager of the space segment of a global satellite system. As of March, 1966, there were forty-eight signatories to the interim agreements, among them the Vatican City State.

It was the express wish of President John F. Kennedy, who urged the creation of Comsat, that the United States system be truly global in coverage, "including service where individual portions of the coverage are not profitable."[19] This proviso has been incorporated into the Congressional Act which created Comsat.

While not as spectacular as manned space flight, space communications will mean that no portion of the globe will be exempt from the reach of picture, voice, and data signals. The spread of information by satellite is already making itself apparent in Latin America. For one thing, the Bank of International Development (BID) has already signed a contract for $250,000 with Space Age Communications, Inc., to link up the ten countries of South America by satellite TV.[20] While this will mean cheaper and more effective telecommunications in general, the revolutionary applications of such a plan will be the computer and the television capabilities. The Massachusetts Institute of Technology has contacted the computer centers of Latin America in an attempt to solicit the use of the M.I.T. computer on a shared-time basis via satellite. In addition to multiple-access computation, satellites afford regional TV services. The commercial networks are already familiar with the possibilities, as are the giant advertising agencies. For example, ABC-Paramount Theatres Incorporated, recently merged with International Tele-

[18] Rex Pay, "Comsat Use Should Swell Dramatically," *Missiles and Rockets* (January 31, 1966), pp. 34 ff.

[19] New York *Times* (July 26, 1961), p. 11.

[20] "El BID Impulsará Vasto Plan de Comunicaciones," *El Mercurio* (Santiago, Chile; April 16, 1966), p. 1.

phone & Telegraph, has a Worldvision Division.[21] This company aims to take advantage of the spread of TV sets in Latin America on the occasion of the Olympic Games in Mexico in 1968.

One thing is certain: that all nations, peoples, and institutions will be put into involuntary contact with one another through the surge of communications and the increased flow of information. This revolution in communications—and, we might add, in transportation —is rapidly reducing the world to the dimensions of a global village where all inhabitants experience the same fears, hopes, joys, and rumors.

The new computer language

For generations scientists have worked with verbal models, direct experiments, and hypothetic-deductive systems based on human cerebral activity. What is new in the computer phase of the communications revolution is the reduction of intricate human processes to simpler components. Turing's theorem of computation sums up the power of this "reductionism": "Anything which can be done at all can be done in fewer and simpler steps."

This principle of economy operates mainly through simulation devices which define reality by constructs. Instead of a judgment— "All crows are black"—computer activity employs the "bit" and builds up a matrix of characteristics through combining and recombining bits. Thus the simulation of reality is defined by pluses or minuses (the bits) so that information is formulated by extension and not by intention, as has been the classical practice in Western academic life.

Let us take a simple example, a computer model of human personality.[22] The model's attitude toward a group of situations is registered by digits in terms of subsystems of response, a memory system, a learning capability, and a reporting faculty. Admittedly, the robot personality as programed has a static nature with relatively few axes of liberty. However, it acts very much like culturally deprived adults, that is, persons in the lower strata of industrial

[21] *Worldvision: The New Vision in International Telecommunications* (New York: ABC International Television, Inc.; undated).

[22] Silvan S. Tomkins and Samuel Messick, eds., *Computer Simulation of Personality: Frontier of Psychological Theory* (New York: John Wiley and Sons, Inc., 1963).

societies and the majority of people in socially stagnant regions, who do not organize their behavior around long-term goals but react to situations as they arise. They have little sense of their own participation in history, of their control of their destiny, and thus have little preoccupation with future-focussed planning.

Computer language has constructive features, despite its reductionist tendencies. Through its objectification of inputs of knowledge it eliminates a great many "unprogramed assumptions" which traditionally have crept into the experiments and theorizing of the precomputer age. Thus the contribution of computers and its peculiar idiom lies not in simulating the physical universe, animals, or human beings, but rather in simulating theories about these subjects. The complex micro-circuitry of "electronic brains" is designed to represent and control the logical connections within the theories they are to approximate. These theories, in turn, are constructed to simulate the human processes they are to explain. This is a communications "break-through" of the first magnitude. The danger, obviously, is in attempting to reduce the nonrational to the rational, the subjective to the objective, and the spiritual to the material. But here is where other media, more specifically the imaging media of photography, motion pictures, and TV, can correct the endemic reductionism of cybernetics.

In talking about radio, movies, TV, satellites, and computers, we are obviously talking about vast highways of communications which are only justifiable in terms of mass traffic. However, there is a micro-dimension to the communications revolution, a phase which will provide greater freedom and more face-to-face contact in long-distance communications.

One of the great promises of TV, as yet not fully realized in educational circles, is that discovery precedes verbalization.[23] The exhilaration of technological power has eclipsed unwittingly this discovery potential of the moving image in the classroom or parlor. We have wed television to the airplane and now to orbiting satellites.[24] Next we shall have direct broadcast satellite TV.[25] From

[23] See *The Montessori Elementary Material* II (Cambridge, Massachusetts: Robert Bentley, Inc., 1964); Jerome Bruner, *The Process of Education* (Cambridge, Massachusetts: Harvard University Press, 1961).

[24] John E. Ivey, *Marriage of Airplane and Television* (Lafayette, Indiana: Purdue University, undated); R. P. Haviland, "Early Realization of Space

the standpoint of statistical and geographic coverage, this has advantages, especially for the economist, the salesman, the school administrator, and the government planner. However, it does not impress as much the pupil, the pedagogue, and the parent, all of whom are interested in quality, personal assimilation, and psychic growth.

We must face these objections of the classical humanist who still feels that "Mark Hopkins and I on a log" is the richest form of education. Unless the new technologies can make room for more interpersonal contact, unless they can provide feedback between teacher and taught, unless they can free pupils and teachers from rigorous mechanical exigencies such as time schedules, technical failures and onerous maintenance of equipment—then tomorrow's educator will find himself imprisoned in the web of necessity. And it is technology's greatest boast that it frees man from necessity![26]

The day is not far off, happily, when most offices, factories, schools, and homes will be equipped with two-way desk TV sets so that intercommunication will take place through a simple dialing arrangement. With the miniaturization of such sets and their reduction in cost, even poor people will be able to enjoy person-to-person contact with anyone else similarly equipped in the world, just as today the transistor radio is becoming the universal possession of the lower-income group the world over. We can expect a world of lasers and masers, of manned communications satellites powered by nuclear energy, of interplanetary television from space stations on the moon and Venus—and all with a possibility of person-to-person dialogue.[27]

Three recent innovations

The major complaint to date regarding the use of TV has been that it is unilateral mass education. Three recent innovations may remedy this situation considerably. It is now possible to have

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Broadcasting," *First Annual Meeting of the American Institute of Aeronautics and Astronautics* (New York, June 29 through July 2, 1964).

[25] Barry Miller, "Hughes Proposes TV Broadcast Satellite," *Aviation Week & Space Technology* (February 1, 1965), pp. 75 ff.

[26] R. Buckminster Fuller, *Education Automation: Freeing the Scholar to Return to his Studies* (Carbondale, Illinois: Southern Illinois University Press, 1962).

[27] David A. Sarnoff, "A Wireless World," *Saturday Review* (January 12, 1963), pp. 88–89.

students and young teachers practice programing and present the fruits of their own creative urges to others. In Loyola Seminary, the philosophate of the New York Province, the prototype of a teacher-centered closed-circuit TV system enables young Jesuit students to experiment with the grammar and syntax of image language. Thus, the better programs can be videotaped and filed for future use. This permits practice in converting conceptual thought into what is termed "hot cognition."[28]

Another micro-revolutionary device is the instant playback home recorder, which sells for about $1,000, a fraction of the cost of equipment used in professional studios. This device permits a person to televise an event live (as do mobile units), to record it at the same time, and to play it back immediately without any processing delays.

A third innovation of boundless promise is the playback disk or record which, upon being inserted in the back of a specially designed home TV receiver, will play back on the screen either black and white or color movies and TV programs.[29] This means that the public and institutions such as schools can build their own film and tape libraries, thus freeing the viewer from the network timetable and permitting him to view the material at his convenience. While the tapes are quite expensive at the present time (around $60 each), the rapid development of the art will diminish costs sharply.

The social and economic implications of the preceding micro-revolutionary communications devices furnish the personal feedback that instructional and educational TV have lacked up till now. Jean Cocteau, the French poet and cinematographer, once remarked that movies would never be a true art form until the materials became as cheap as paper and pencil. Although they will never become that cheap, it is possible for persons and groups with modest resources to indulge their muses. Here is the seedbed for tomorrow's artists, educators, and missionaries.

In short, then, the communications revolution opens up the pos-

[28] Robert P. Abelson, "Computer Simulation of 'Hot' Cognition," in *Computer Simulation of Personality*, pp. 277–317.

[29] Jack Gould, "CBS Developing Disk to Play Movies Through Home TV Sets," New York *Times* (February 28, 1966), p. 1; Gene Smith, "Sony Shows a TV Playback Disk," New York *Times* (March 4, 1966), p. 43.

sibility of regional and global information-flows of a variety which joins literates and preliterates together in the same universe of discourse and understanding, so that picture language and computer language extend man's "brain-eye" capacity in an effective, economic, and nonetheless personal way. Psychogenesis began when, as Teilhard de Chardin said, "for the first time in a living creature instinct perceived itself in its own mirror."[30] According to the same Teilhard de Chardin we are presently witnessing the emergence of the noosphere, "the awakening—already beginning to dawn—of new 'senses' at the heart of the human consciousness."[31] Now these new "senses" are closely related to the information media we have been discussing.

Apostolic importance

As supranational organisms, the Catholic Church and the Society of Jesus are admirably suited to release the immense cultural, religious, and educational potential locked up in these new communications technologies. This was emphasized by the late Fr. John B. Janssens in his Instruction of December 27, 1955: "De usu instrumentorum ad nuntios aliave diffundenda."[32] Two years later the late Pope Pius XII stressed the cultural and apostolic value of so-called mass media in his encyclical *Miranda Prorsus*.[33] As recently as 1962, in the Shrub Oak meeting of the World Congress of Jesuits in the Apostolate of Motion Pictures, Radio, and Television, and again in the First Latin American Congress in Mexico in 1965, three significant conclusions were unanimously adopted:

1) Whoever wishes to be fully cultured must be familiar with the superior achievements of movies, radio, television, and the mass media in general.
2) Whoever wishes to understand the major influences which shape contemporary man must be familiar with the general fare which mass media offer the public, from its poorest to its most sublime presentations.

[30] Pierre Teilhard de Chardin, S.J., *The Phenomenon of Man* (New York: Harper Torchbooks, 1959), p. 181.

[31] Pierre Teilhard de Chardin, S.J., *Letters from a Traveller* (London: Collins, 1962), p. 356.

[32] Cf. *Acta Romana Societatis Iesu* 12 (1955) 826-33.

[33] See *Miranda Prorsus* (New York: America Press, 1957).

3) Whoever has a message of significance for a broad public must have access to the mass media together with the competency to translate his message into the unique language of the respective medium chosen.

These conclusions are critical factors in choosing our future ministries. The impact of population increase, of the explosion of knowledge in depth and breadth, and of the spread of technology all point to the emergence of a single social system, an incipient world society created by technology in general and by information technologies specifically. Because the electronic revolution is absorbing print (as we see in the merges of publishing firms with the manufacturers of electronic equipment), whatever can be reduced to a wireless mode of communication can be relayed from artificial satellites in outer space, thus blanketing the earth. No known form of communication is subject to space-time restrictions any longer.

Now if the reader will recall the basic proposition of this essay, he will be in a position to draw the necessary inferences for a strategy of our ministries throughout the world. The proposition was: "The key to the dynamics of social systems is rhetoric, and the key to rhetoric is the mode of symbolic communication." In view of the fact that technology is paving the way for a single social system of planetary breadth, all men will eventually enjoy the same "attention frame." In previous ages communications innovations were localized events which diffused slowly and imperfectly. This is no longer the case. The current revolution in communications will affect even the scattered paleolithic tribes of Australia, Ceylon, South Africa, Alaska, and Tierra del Fuego. With very few exceptions, men will not only experience the same events but will experience them according to the same mode of learning. This homogenization of man's psychic life not only suggests the optimism of a Teilhard de Chardin but it raises the sober question of a possible "negative Utopia" as sketched in Aldous Huxley's *Brave New World* and George Orwell's *1984*.

A mosaic civilization

Whatever the moral, cultural and political outcomes may be in tomorrow's world society, it seems indubitable that we shall have a mosaic civilization in which the pulse of private and social life will

be computer and picture language. And so, joined with the logic, the reasoning power, and the accuracy of "thinking machines" will be the psychology, the emotional mood, and the diffuse impressionism of images, both static and kinetic. In his scientific perusals, his commercial pursuits, and his politico-military activities, space-age man will develop vaster syntheses of knowledge and decision-making powers—mainly through computer language. On the other hand, as artist, as student, as worshipper, as playmate, and as friend, man will look increasingly more to the image as the constitutive, the representative, and the decisive experience in life. By 1970 the average eighteen-year-old American will have seen the equivalent of two solid years of televiewing (about 18,000 hours in all). This, added to other visual experiences (i.e., comics, movies, picture magazines, tabloids), indicates that the picture will occupy a very large part of the waking day of space-age man. Moreover, due to the pressures of life, people are turning to images, especially on the TV screen, to gather a graphic and timesaving impression of the world they inhabit. Thus the image will be the representative experience, serving as a mirror of the outer world. Lastly, the image will be the decisive experience inasmuch as it will be through models of behavior (heroes, stars, athletes, legendary personages) that the young and the impressionable will mold their self-image from among the multiple identities which lurk in each of us. In summary, then, the rhetorical power of the image will be ubiquitous, will pervade man's conscious life and will direct his world-image and his self-image.[34]

Before closing, we should mention something about the political and national barriers which must be hurdled before a flow of information can be had which is sufficiently free from propaganda and ideology. It is imperative that the world communications system be designed to serve truth, since man cannot survive in any other environment. The proliferation of propaganda in the world since the end of World War II has reached totalitarian proportions, in capitalistic as well as in non-capitalistic nations. In a very perceptive book called *Propaganda*, Jacques Ellul shows that propaganda no longer seeks to modify attitudes but rather to elicit a

[34] Neil P. Hurley, S.J., "The Picture of the Future," *America* 112 (1965) 218–19.

behavioral response.[35] This type of reflexology, attributed to Ivan Pavlov, can lead to a conditioning which renders impossible or very difficult, at least, man's free response to other men and so, a fortiori, to God. Furthermore, the Church is not free from such temptations to conditioning.[36] How do we want the global system of communications to perform? The question must be faced by organizations with a worldwide responsibility. Certainly business, statesmen, and military leaders appreciate the implications. The whole applications area of information technologies and especially communications satellites is opening up. In May, 1966, there was held in Washington, D.C., a seminar on satellite communications to bring the art of earth-station design to lesser developed nations.

Now that the world option is unfolding in terms of a global system of communications satellites, it is imperative that there be representation of the cultural maximizers (i.e., the universities and schools, the churches and welfare organizations, the research institutions and the corporate foundations, and the United Nations). Otherwise we shall have no spiritual counterweight to political, military, and commercial uses of communications. For want of a strategy of control we could easily drift into a pragmatic situation in which man would find himself insidiously and inescapably controlled.

It is not at all apparent that the global system will be democratic because American-dominated. As would be expected, the Russians fear that the American monopolies will benefit at the expense of "world peace and closer brotherhood."[37] There seems little doubt but that "each electronic development widens the perimeter of American influence, and the indivisibility of military and commercial activity functions to promote even greater expansion."[38] The only way to avoid serious impairment of international confidence in a clearly American-dominated joint venture with other nations of the free world is to prevent inequitable access by any class of users

[35] Jacques Ellul, *Propaganda* (New York: Alfred A. Knopf, 1965).

[36] Louis Beirnaert, "The Problem of Conditioning in the Church," *Cross Currents* 12 (1962) 433–41.

[37] I. Cheprov, "Global or American Space Communications System?" *International Affairs* (December, 1964), p. 74.

[38] Herbert I. Schiller, "America Rules the Airways," *The Progressive* (March, 1966), p. 26.

or suppliers, collusion among the co-owners in their outside business ventures, and attempts to rig the policies of Comsat to protect earlier investments in "outmoded" satellite or cable systems.[39]

A cooperative in communications

What is needed to insure these objectives is an educational Comsat, that is to say, a joint venture among nongovernmental institutions to gather the capital, conduct research and development on high-priority information needs, supervise TV programing, maintain an international "sight-sound-data" bank for use by member institutions, and negotiate international agreements. In other words, we need a cooperative in communications, a confederation of cultural agencies to overcome the political obstacles and to command, through adequate payment, that portion of the available band-space which is needed for the spiritual, educational, and cultural priorities of international society. The author can testify from his personal experience that there is great interest in some such joint venture among the corporate foundations, the large non-denominational universities, the representatives of non-Catholic faiths, and international organizations (e.g., the World Bank, the Bank of In-International Development, and the United Nations Committee on the Peaceful Uses of Outer Space). Moreover, President Lyndon B. Johnson proposed in his State of the Union Message a bill asking for $524 million to begin "a worldwide attack on the problems of hunger and disease and ignorance."[40] Contemplated but not mentioned in this bill is a plan for mass education via satellite TV.[41] The technology and the resources are at hand. What is needed is imagination and enterprising initiative from among the guardians of man's mind, heart, and soul.

We saw at the beginning of this article how Fr. Matteo Ricci and his successors employed knowledge and science together with tolerance and holiness in order to meet the great dilemmas of their age: technology and culture, East and West, and the Church and

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[39] Harvey J. Levin, "Organization and Control of Communications Satellites," *University of Pennsylvania Law Review* (January, 1965), p. 357.

[40] Lyndon B. Johnson, State of the Union Message to a Joint Session of the U.S. Congress (January 12, 1966).

[41] "Putting Space to Work to Educate the World," *Business Week* (December 25, 1965), p. 12.

the nonbeliever. These same dilemmas beset us now, only more intensely. The universal nature of the communications revolution and its irreversible character should recall to the mind of the Jesuit the great principle of St. Ignatius for selecting ministries: "Quo universalius, eo divinius" ("the more universal it is, the more God-like it is"). As he lay dying in Pekin in the year 1610, Matteo Ricci turned to his fellow Jesuits and said: "You are standing before an open door." That same door is still open—not only onto China and the East but onto all those peoples whom the Holy Trinity looks down upon in the Ignatian meditation on the Incarnation. Communications satellites as the macro-revolutionary phase of the contemporary information explosion make the concert of nations a reality—mankind as one person knowing itself and, hopefully, coming to love itself in the Mystical Body of Christ.[42]

[42] Neil P. Hurley, S.J., "Telstar, Electronic Man, and Liturgy," *Worship* 39 (1965) 327–28.

THE CENTRAL ISSUE IN THE DECREE ON THE TERTIANSHIP

to achieve the ends of St. Ignatius

George E. Ganss, S.J.

In his recent article in woodstock letters, Mr. James P. Jurich, S.J., has presented an excellent digest of the discussions on the tertianship during the first session of the 31st General Congregation.[1] To do more was scarcely possible with the material available when he prepared the article.

However, the closer we are to the dates of such discussions, the harder it is to find the truly central issue or issues which should receive most attention. Amid the abundance of details, we may all too easily fail to distinguish what is end from what is means. The forest prevents us from discerning which tree is truly the greatest.

The interval since those discussions in the first session, much correspondence about the tertianship, and many discussions with instructors of tertians as well as tertian fathers, have brought me new perspectives. Hence arose my decision to submit these considerations by way of supplement to Mr. Jurich's paragraphs.

In discussions about the decree on the tertianship,* it seems to me that the central point on which we should focus our attention is: the ends of the tertianship as they were conceived by St. Ignatius. And the experimentation recommended by the decree of the 31st General Congregation should be directed toward finding better means to attain precisely those ends of his.

Those ends as conceived by St. Ignatius, with all their connotations, were more than a little different from the concepts and connotations of later Fathers General from St. Francis Borgia onward.

[1] "The 31st General Congregation: The First Session," *WL* 95 (1966) 45–47 [※33], 67 [※52].

* [It should be recalled here that, according to Father General's letter of July 31, 1965, "There are certain decrees which have been already approved, but not yet promulgated because, according to the practice of previous congregations, it seemed more prudent to put off their promulgation to the end of the entire Congregation." "On the 31st General Congregation," *Woodstock Letters* 94 (1965) 365.—Ed.]

This fact is abundantly evident from primary sources in Fr. Anthony Ruhan's article, "The Origins of the Tertianship."[2] Further research in the primary sources will probably make the matter clearer still.

It was my privilege to participate in a meeting of instructors of tertians in Rome on March 14, 1966, at which Father General was present. A question was addressed to me: "What were the chief divergences of opinion in the subcommission on the tertianship in the first session?" This stimulated me to make the following reply, which is slightly expanded here.

The whole subject, like the present problems connected with the tertianship, is of course highly complicated; and the opinions were indeed divergent. But perhaps the heart of the matter can be given by the following considerations.

First, the most relevant text in St. Ignatius' *Constitutions* is this:

> Toward this purpose [of proving worthiness for final vows], those who had been sent to study, after they have achieved the diligent and careful formation of the intellect by learning, will find it helpful during the period of the last probation to apply themselves in the school of affection, by exercising themselves in spiritual and bodily pursuits which can generate in them greater humility, abnegation of all sensual love and will and judgment of their own, and also greater knowledge and love of God our Lord; that when they have made progress in their own cases, they can be more effective with others for glory to God our Lord [516].

In this text, especially when it is interpreted in the light of its meaning and connotations to Jesuits in 1550 as distinguished from 1570 or later, St. Ignatius set down certain ends of the third probation which show its nature and structure as he conceived them. Coming after the years of intellectual formation by which the young Jesuit had demonstrated his mental ability to do the Society's work, "the integral year" [514] of third probation was to aim at: (1) formation of the affections (*schola affectus*) and (2) probation by which the young priest was to show his willingness to do the Society's humble and hard work and his worthiness to be incorporated into the Society by his final vows.

The formation of the affections was to be achieved largely, and perhaps even chiefly, by means of contact with people in apostolic activities such as preaching, hearing confessions, giving the Spiritual Exercises, catechizing, visiting the sick in the primitive sixteenth-century hospitals, and the like. It was a genuine apprenticeship into

[2] *Woodstock Letters* 94 (1965) 407–26.

the manner of living which the young priest was expected to follow a little later on as a fully formed Jesuit. This is illustrated and confirmed by the case of the young father, Juan Polanco, the clearest example we have of a tertianship made under St. Ignatius' supervision.[3] A young priest could not succeed in these ministries if he was not willing to undertake the means, much hard physical and spiritual work which entailed much humility and self-abnegation. Here in the *Constitutions* [516], as well as elsewhere, Ignatius' outlook was apostolic, governed by the controlling purpose he expressed in the *Examen* [3]. He clearly saw the humility, self-abnegation, and lowly works, not as ends complete in themselves or as formalities or even merely as monastic practices, but as means necessary to success in the apostolate. Thus, too, was set up the circular motion so prominent in the thought of Ignatius, Favre, and Nadal: the apostolic labors stimulated prayer, and the prayer in turn motivated further labors.[4] Furthermore, if the young priest showed his willingness to engage zealously in these humble and difficult ministries, he successfully achieved his probation. He proved that he was not like so many other priests and even bishops of the sixteenth century who regarded their priesthood largely as a means to lucrative benefices or honors, and who so sadly neglected the pastoral work entailed.

Thus we see the chief ends as well as the nature or structure of the tertianship in the concept and connotations of St. Ignatius. The young priest was to live, not in a separate and secluded house, but in an ordinary Jesuit community—usually five to ten members in those times. He did not have a fixed schedule of prescribed lectures, nor isolation from persons of the world.

After St. Ignatius' death, however, later Fathers General gradually added new programs and structures to the tertianship. These additions implied and brought in new ends, such as separation from the world, increasingly fixed daily orders, and the effort to form the affections more through spiritual reading, instructions, prescribed periods of prayer in solitude, and the like, than through apostolic contacts with people and the prayer these ministries stimulated.

[3] See MHSJ, *EppIgn*, I, 467, 615, and José Manuel Aicardo, S.J., *Comentario a las Constituciones de la Compañía de Jesús*, V, 670–74, on [516].

[4] See, for example, MHSJ, *MonFabri*, 554–55, and DeGuibert, *The Jesuits: Their Spiritual Doctrine and Practice*, p. 584.

St. Francis Borgia established separate houses of novitiate with a fixed and rather monastic order of the day. The practice grew of having the tertian fathers live in a novitiate. Naturally they would there come more and more under the influence of that atmosphere. These tendencies evolved until they were crystallized in the legislation of Fr. Aquaviva.[5] His concept and connotations of the tertianship have endured in substance, only slightly modified by some interpretations or ordinations of later Fathers General, until the decree of the 31st General Congregation on July 13, 1965.

No doubt these added and later objectives were adaptations to the evolving spirit and circumstances in the Church in their respective decades. But at least many of them seem difficult or impossible to attain in many countries today, where the mentality of the young fathers has changed so much from that of the late sixteenth century.

Hence arose the differences of opinion among the electors of the 31st General Congregation which Mr. Jurich's article rightly reported. About half the members of the subcommission on the tertianship were in favor of retaining both the ends stated by St. Ignatius and also those stated or connoted by the later additions. The others thought that the ends of St. Ignatius could still be attained today, but not those of later Fathers General. In other words, in many regions those later ends and structures, or at least many of them, are no longer apt and successful means to achieve St. Ignatius' ends. On the contrary, they have been provoking the difficulties and lack of confidence in the value of the tertianship which so many *postulata* reflected. Consultation of the archives of the Society shows that many of those same difficulties appeared as as soon Fr. Aquaviva enforced his legislation on the tertianship.

Therefore, it seems to me, the central point for our attention in the decree of July 13, 1965, is this: In striving to renew the tertianship, we ought to aim at those ends of St. Ignatius himself, especially those expressed and connoted in the *Constitutions* [516] as distinct from the ends set up or implied in the ordinations of later dates, which are now suspended in practice. Moreover, we should experiment, through programs approved by Father General, to find new and better means, suitable in our own circumstances, to achieve precisely those ends of St. Ignatius. Those ends appear to retain all their former value, and the decree has opened the way to make

[5] See, for example, *Institutum S.J.* (Florentiae, 1893), III, 262–67.

such a search, especially in regions where the post-Ignatian ends have become difficult to attain.

Since the decree of July 13, 1965, many Jesuits have asked questions such as these: How short can the tertianship now be? How many months can be spent in ministries? Is this or that acceptable as a ministry? How many months or weeks of instruction in the Institute is necessary? How much solitude and silence in the house of tertianship are necessary? Precisely how much formal prayer? Such questions certainly need to be discussed, but they also have an unfortunate effect. They tend to throw the discussion out of proper focus. Matters of incidental or secondary importance, which are in reality merely means, somehow receive almost all the attention, as if they were ends.

Clear knowledge and pursuit of the ends of the tertianship which St. Ignatius himself expressed are much more important for reaping its fruits than an investigation of its duration or other details, which are means. According to the *Constitutions* [516], the end is twofold: formation of the affections and probation. The end is formation of holy affections, such as zeal for souls, love of them, love of prayer (according to the reciprocal influence so well described by Favre), largely by means of apostolic labors which require humility, self-sacrifice, and hard physical work as indispensable means to their success; and it is simultaneously a probation because through these exercises or experiences the young priest gives the final proof of his worthiness for definitive incorporation into the Society. These exercises, in other words, are intermediate ends toward the twofold chief end, formation and probation.

In the new experiments encouraged by the decree, the matter of greatest importance is that any given measure, such as one or another ministry or program, be clearly seen as a means directed to those ends of St. Ignatius, rather than as something resembling an escape or vacation from a regular routine. Moreover, since the formation of the affections is simultaneously a probation lasting through the prescribed year, throughout that time the young priest ought to be under some direction of the instructor.

Finally, all these considerations reveal the norm by which any proposed experiment or ministry or the like should be judged: How suitable is this measure as a means to attain precisely those ends of the tertianship which St. Ignatius himself expressed?

THE 31ST GENERAL CONGREGATION: BETWEEN THE SESSIONS

a period for further study and reflection

Edited by JAMES P. JURICH, S.J.

This article is intended to give some idea of the work done throughout the Society in preparation for the second session of the 31st General Congregation. In effect, it is a continuation of the similar article on the work of the first session.[1] *It is based primarily on the editor's translation of four Latin newsletters* (Nuntii *17-20: February 5, March 12, May 10, and July 20, 1966) prepared and distributed by the Congregation's Office of Information. Some other information is taken from the* Memorabilia Societatis Iesu *and the* Acta Romana Societatis Iesu. *As an account of the actual work accomplished, however, this article is far from complete, mainly because much of the important work done on the local level has gone unreported.*

A list of the topics treated in this article follows. The italicized numbers refer to the marginal numbers in the text and continue the numbering begun in the article on the first session.

Apostleship of Prayer *72*
Apostolic religious life *65, 79*
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[1] "The 31st General Congregation: The First Session," WOODSTOCK LETTERS 95 (1966) 5–79.

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On July 15, 1965, Father General promulgated three decrees approved by the General Congregation, whose first session ended that day. One of these, the decree *De secunda sessione Congregationis Generalis XXXI*, recorded the history-making decision to hold a second session and laid down some norms for the work which still had to be done. It reads as follows:

On the Second Session of the 31st General Congregation

1. It seemed good to the General Congregation to decree a second session of the same Congregation in such a way that:
   1° July 15 is set as the last day of the first session;
   2° The second session will begin in September, 1966.
2. §1. The commissions already established remain unchanged.
   §2. A coordinating commission is established in Rome. Its members are Very Reverend Father General, the Fathers Assistant General, the chairmen of the commissions, and the Secretary of the General Congregation.
   §3. Very Reverend Father General, after consultation with the coordinating commission, is to establish a special commission to arrange the procedure for the second session.
   §4. The method of operations of the commissions between the sessions will be substantially the same as during the first session, and will be carried out by written correspondence and the occasional calling together of small meetings.
   §5. A special commission of twelve or fifteen fathers is to be established to meet at determined times to complete *relationes*, put together and work out the written observations, and prepare definitive judgments.

3. §1. Very Reverend Father General has the power to change provincials for a proportionately grave reason before the end of the General Congregation.

§2. The provincials who will have gone out of office between the two sessions retain their right to take part in the second session.[2]

§3. Those who will have been made provincials between the sessions are to be called to the second session as electors.

§4. Regulations §§1-3 of this article are understood to be established only for this occasion.

4. Provinces greatly burdened by the expenses of the second session should be helped in a fitting way by the General Treasurer.[3]

The agenda

The coordinating commission delegated the actual preparation of the second session to Father Assistant Vincent O'Keefe in a special way. In large part, this preparatory work aimed at helping the members of the Congregation undertake a profound and critical consideration of the questions on the agenda for the second session. A great deal of official documentation had to be prepared and distributed. Fr. George Ganss, chairman of the fourth commission (on religious life), was especially involved in this task, since many topics entrusted to this commission will be treated in the coming session.

To give systematic order to this work, the first step was to list all the questions upon which the Congregation had already acted or would have to act and the status of the work done on each of them. Some matters had already been approved by a definitive vote. Others had reached the stage of the first or second *relatio*, or official report, but still required further discussion. For still others, the definitive text had been written. The following questions still had to be prepared:

The first commission (on government) had to work on a revision of the *Formula of the General Congregation* and to take care of certain details regarding the manner of electing a general. It was also thought useful to consider the powers which a general congregation has before the election of a general.

The second commission (on ministries) had to prepare a *relatio* on each of these topics: residences and parishes, the educational apostolate, cooperation with the laity, the Apostleship of Prayer, Marian sodalities, scientific investigation, journeys by missionaries, and a secretariat to

[2] This is understood to be an inalienable right, one which must be exercised; the former provincials remain members of the 31st General Congregation and must attend unless excused. They retain the same rights as before, i.e., as electors.

[3] *ActRSJ* 14 (1965) 637–38.

advise Father General on our ministries.

The members of the third commission (on the formation of Ours especially in studies) have fundamentally completed their assignment, but will undoubtedly carry out other tasks.

The fourth commission (on religious life) had to treat the nature and purpose of the apostolic religious life in the Society in the time of Vatican Council II, obedience and the exercises of authority, formation for chastity, problems in the contemporary practice of the spiritual life, the spiritual formation of Jesuits, community life and religious discipline, adaptation of the exercises of piety, the time of prayer, and devotion to the Sacred Heart.

The fifth commission (on the conservation and adaptation of the Institute) had to deal with the immutability of the substantials and perseverance among the priests.

The sixth commission, often working with other commissions, especially the second, had to treat certain aspects of ecumenism, missionary activity, the role of the priest, and especially the contemporary mission of the Society.

In addition to these topics, there were others which had been taken up during the first session but which now required further consideration. Among them were the following: the preparation of future general congregations; the number of delegates to be called to a general congregation; the membership, purpose, duties, and power of provincial congregations; interprovincial cooperation; superiors; Roman houses; the distinction of grades, coadjutor brothers, and certain details pertaining to the power of a substitute Vicar General and the rights of the Assistants with regard to the various congregations.

Council and Congregation

In its consideration of these and other questions, the General Congregation has been consciously trying to adhere to the mind of the Church, especially as it has been most recently expressed through the teachings of Vatican Council II. It was, therefore, encouraging and consoling to note during the Council's fourth session that several conciliar decrees (e.g., *On the Bishops' Pastoral Office in the Church* [*Christus Dominus*] and *On the Adaptation and Renewal of the Religious Life* [*Perfectae Caritatis*], both promulgated on October 28, 1965), when treating the ecclesial mission of religious and the renewal of religious institutes, confirmed the principles and criteria which the Congregation had been using to direct its own operation. Copies of the decree *Perfectae Caritatis* were sent to the members of the Congregation to make it easier for them to consider its application to the Society.

On November 18 Father General invited the Jesuit *periti*, or experts taking part in the Council, to come to dinner at the Curia. After dinner he spoke to them about the work of preparing for the Congregation. Since their knowledge and special competence could help the Congregation apply the teaching and spirit of the Council to the Society, he asked them to collaborate in the preparation of the second session. In the discussion that followed, the *periti* presented some ideas, but it became clear that a deeper probing of the issues required another meeting in which the problems would be discussed in a more defined way.

This meeting was held at Villa Cavalletti during the morning and afternoon of December 5. Father General, the members of the coordinating commission, and some electors living in Rome were present with twenty-five Council *periti*. Many useful ideas were suggested during the discussions, which included the following topics: the manner of applying the decree *Perfectae Caritatis* to the Society; areas in which our Institute may need adaptation or a new expression of its reality, once we take account of the development of the Church's teaching on the religious life; a way of presenting the teaching on obedience, which would include the theological justification for obedience and the integration of its other aspects; the role of religious observance and its relation to the freedom of the sons of God; the specific character of the Society.

In order to distribute the work better and facilitate collaboration, each of the *periti* indicated the area of special competence in which he had worked and added to this the names of others who could help the *periti* in that area.

The opening date set

In his letter of December 8, 1965, Father General communicated his decision to begin the Congregation's second session on September 8, 1966. The same letter stated that an opportunity would be offered to the members of the Congregation to take part in three days of recollection on September 5-7. It would not be an activity of the Congregation itself, nor would the members be obliged to attend. It would, however, serve to enkindle a community spirit and to bear witness to the intimate union among the members themselves and between the members and the Head of the Society, Christ Jesus.[4]

Mixed commissions of *periti* and electors

The coordinating commission studied the list of *periti* and the list of the questions to be prepared and established mixed commissions of *periti* and electors, dividing them into various subcommissions. On

[4] *ActRSJ* 14 (1965) 655.

January 7 Fr. O'Keefe informed all the electors of these actions. During the following days mixed subcommissions were set up to treat these areas: adaptation of the exercises of piety; the spiritual life, and, in particular, the integration of Scripture and liturgy into our spirituality; obedience; chastity; the role of the priest; devotion to the Sacred Heart of Jesus; ecumenism; and missionary activity.

Procedures followed by the *periti*

The *periti* carried out their work in complete freedom, with each one following the approach that seemed preferable to him. While some produced only outlines for a schema, others treated the principles behind a proposed solution or some particular points of a problem. Despite the differences, some generalizations can be made about the procedures followed by the *periti*:

1. They considered the actual difficulties connected with the question under study, deriving these either from their own experience or from the investigations that they themselves or others have made.
2. They carefully explained the theological and spiritual principles which may throw light upon a solution.
3. They brought out what St. Ignatius thought on the subject, working from the *Constitutions*, his other writings, and his way of acting. This was done so that a more profound understanding of the precepts involved might be achieved.
4. If the matter required it, the *periti* looked into what other general congregations had decreed and how the decrees had evolved in order to have a better idea of what pertains to the essence of the matter and what pertains to the needs of a particular time.
5. In matters of greater importance and difficulty, as in the problem of prayer, special *periti* were chosen to treat the matter from particular points of view. In this way, different and opposing opinions were defended, and the arguments for and against each opinion were exposed more clearly.

Apostolic religious life

65 In view of its importance, one subcommission, that which treated the nature and purpose of the apostolic religious life in the Society of Jesus in the time of Vatican Council II, had a greater number of *periti* than the others. Many of these experts had considerable experience in writing and revising the texts of the Council documents. They were named from different countries and from all the continents to avoid excluding any tendency or useful element. While the *periti* of the other commissions generally made their reports in writing or else held meet-

ings only among those who lived near one another, the *periti* of this subcommission planned to conduct two larger meetings for those who come from regions that are not excessively distant. The first meeting was scheduled for April 13-15 in Rome, the second for July 15-17.

To aid the progress of this important work, Fr. Ganss sent some preliminary "orientations" to all those involved. In these documents a twofold desire was noted: first, that the apostolic spirituality and mission of the Society be considered as an event in the history of salvation, that is, of the mystery of Christ, an event which has developed in determined circumstances under the influence of Providence; secondly, that it be so described as to correspond in style and form to the magisterium of the Church now clearly expressed at Vatican II in accordance with the contemporary demands of spirituality and of our generation.

Everything aiming at an adaptation of the concrete manner of performing the exercises of piety depends on this profound and integrated approach, according to the orientations. For only if this approach is successfully implemented, and only if the Jesuit way of life is considered as the way in which we, according to the divine election, make the spirit of the Church our own, will the acts of piety, that is, the manner in which this spirit is put into actual practice, be animated by the real needs of the Church and imbued with a true ecclesial spirit (79).

Poverty: the commission of *definitores*

66 The commission of *definitores* on poverty (Father General with Frs. Antoine Delchard [Northern France], Jesús Díaz de Acebedo [Loyola], Joseph Gallen [Maryland], and António Leite [Portugal]) began its difficult task without delay. Meeting in Rome for several weeks in September, they sketched the first draft of a schema on the revision of the *Epitome of the Institute* in the matter of poverty. In order to base their further work on a sound and realistic foundation, according to the mind of the Congregation, they sent a questionnaire on poverty to all major superiors. These superiors were asked to conduct a wide-ranging inquiry into the practice of our poverty and the difficulties which arise in this area. It was to be concerned with the personal practice of poverty, on both the individual and the community levels, and with the institutional practice. To complete this inquiry with greater accuracy, superiors could consult experts in sociology, economics, law, and similar disciplines. In this way, a clearer judgment could be obtained on all aspects of poverty: the spiritual, social, economic, psychological, moral, apostolic, religious, and juridical.

In March the members of the commission examined the responses in a meeting held near Bilbao, Spain.

Meeting of the commission on ministries

67 Some of the members of the second commission (on ministries and the apostolate) met on January 29-31 in Paris at the Clamart retreat house. Fr. Vincent O'Keefe, Assistant General, and Fr. Hervé Carrier (Quebec), chairman of the commission, met with Frs. Manuel Acévez (Northern Mexico), Jean Bru (France-Atlantic), Jean-Yves Calvez (Paris), Lúcio Craveiro da Silva (Portugal), Eusebio García Manrique (Aragon), Luis González (Toledo), François Lacourt (Northern France), Philippe Laurent (Paris), Antonio Romañá (Tarragona), Mario Schoenenberger (German Assistant [Switzerland*]), and Roger Troisfontaines (Southern Belgium). Moreover, Frs. James McQuade (Detroit), John Murray (England), and Juan Ochagavía (Chile) sent in written reports.

The meeting treated the various ministries proper to the Society and the modern problems of our apostolate in different fields. Reports were presented on the Apostleship of Prayer, Marian sodalities, retreat houses, collaboration with the laity, the role of the priest, parishes and residences, the educational apostolate, and ecumenism.

The participants considered the principles which should guide our activity, drawing them from the teaching of the Church, especially from Vatican II, and from our own Institute. They treated the scope of our works, more suitable methods of carrying them out, and ways of adapting them to the contemporary development of pastoral action in the Church and to the norms laid down by the bishop in each diocese. They also expressed a desire for an objective survey of some of our ministries to provide the basis for more accurate conclusions about them.

The very useful work accomplished in this meeting made it possible to work out a *textus praevius* for the General Congregation and to present the electors with a summary of the arguments by which they could tell more clearly which of our ministries should continue, and in what way, and which ones should perhaps be dropped or transformed.

68 The conclusions of the Madrid meeting of Jesuit educators held January 7-12, 1966, on the schools of the Society and especially on preuniversity education in the modern world were very useful in the commission's discussion of our educational apostolate. The specific role of the Society in this field was considered, along with the way in which today's schools should be run and the collaboration we should have with others in this ministry.

The laity

69 They also considered in a special way the relation of the Society to the laity. This was done under the following headings: the importance

of the laity in today's circumstances; the way in which the Society ought to help the laity; the manner of dealing with those lay people who share our spiritual life to a greater degree; collaboration with all the laymen who work with us in various endeavors so that we can help them and be helped by them as much as possible.

Following this meeting, some members of the second commission worked out a new *relatio praevia* on the question of the laity, one which took into account the many things the Council decreed on this subject. In its own decree *De ministeriis aptius seligendis et promovendis*, passed during the first session, the General Congregation had already made some determinations with regard to the laity: cooperation with them; the necessity of involving the laity in our labors; "taking pains to help the laity advance toward this goal, that they become genuine human beings and real Christians"; relating to them in true friendship, and looking upon this as a form of charity and of the apostolate. But in addition to these and other considerations, it is necessary to reexamine in the light of the Council the Society's entire relationship to the laity. So that the Society can do this properly, the *relatio* considers the importance of the laity in today's Church and the special relation of the Society to them.

For the Society is intended in a special way for the service of the laity insofar as it must always be prepared to undertake any missions whatever among those with or without the faith. Moreover, since the Supreme Pontiff has recently entrusted to the Society the task of resisting modern atheism, close contact with those laymen who live among nonbelievers is of great importance. For many laymen collaborate with Jesuits in many kinds of labors. For these reasons the Society must consider the way in which it should now assist the laity and especially the manner of dealing with those who take part in our spiritual life and our activity to a greater degree.

According to the decree of the Vatican Council, we should act toward them not as ones who lord it over them, but rather as their advisers or helpers. We should have a very great concern for the advancement of the laity. We are also bound by obligations of special fidelity toward many of the laity, especially toward our *familiares* and our relatives.

Laymen can also be of great help by their advice in many areas, especially in temporal affairs and in apostolic activities in the secular sphere. Everyone realizes how important it is to establish the proper collaboration with all the lay people who work with us in various ways and to determine the ways of setting up relationships with them.

The triduum of recollection

On February 8, 1966, the coordinating commission met to decide

several questions. One was the matter of who would preach the triduum of recollection just before the opening of the second session (September 5-7). Someone suggested that Father General himself should do this. To allow freer discussion, Fr. Arrupe left the meeting place. In his absence everyone quickly agreed to the suggestion, provided the task would not be too much of a burden for him. Upon his return, Father General said that he had to consider this as the will of the General Congregation, for the commission acts in its place.

The special commission

At the same meeting, the special commission called for by the decree on the second session was established and the members named. Fr. O'Keefe was appointed chairman. Its membership consisted of the members of the coordinating commission, except for Father General, plus nine other fathers:

The General Assistants—

Paolo Dezza	Venice-Milan
Vincent O'Keefe	New York
John Swain	Upper Canada
Andrew Varga	Hungary

The chairmen of the commissions (in addition to Fr. Swain [I] and Fr. Dezza [III])—

Hervé Carrier (II)	Quebec
George Ganss (IV)	Missouri
José Oñate (V) (General's Secretary)	Far East
Maurice Giuliani (VI) (French Assistant)	Paris

The Secretary of the General Congregation—

Pedro Abellán	Toledo

The nine other members—

José Arroyo	Toledo
Antoine Delchard	Northern France
Miguel Fiorito	Argentina
Augustine Fimmers	Northern Belgium
Roderick MacKenzie	Upper Canada
Vincenzo Monachino	Rome
Louis Renard	Southern Belgium
Edward Sheridan	Upper Canada
Ansgar Simmel	Upper Germany

Periti called to Rome

Most of the work done by the *periti*—and these included sociologists, lawyers, historians, theologians, and superiors—was done by them in their own houses. In several cases, however, Father General wanted experts to carry on their work in the Curia. First among these were the members of the special commission who do not live in Rome or who were not involved in the preparatory work, as Frs. Delchard and Renard were. Thus Frs. Arroyo, Fiorito, and Sheridan came to work in Rome.

Other experts came to Rome for a time to work on particular projects: Fr. Kennedy (England), the tertian instructor at St. Bueno's in Wales; Fr. Pillain (Northern France), the former French Assistant and now *operarius* in Strasbourg; Fr. Plaquet (Southern Belgium), the tertian instructor at La Pairelle; Fr. Russo, superior of St. Ignatius House in Paris, the Church's adviser at the International Coordination Center of UNESCO; Fr. Karl Rahner (Upper Germany), professor of dogmatic theology and an elector of the General Congregation (although he was unable to attend); and Fr. Smulders (Netherlands), professor of dogmatic theology and an elector of the Congregation.

Devotion to the heart of Jesus

70 One of those who stayed for a short time was Fr. Edward Glotin, who wrote a report on the way to look upon devotion to the heart of Jesus at the present time and on the various problems of history, theology, and spirituality which are connected with this devotion. Several points have to be treated: integrating this devotion not only into the modern trend of spirituality but also within the particular mode of considering Christ in the Society's spirituality; seeing how the devotion has evolved historically; investigating its theological foundations in order to see clearly which aspects are essential and which may pass away with the changing times and ought to yield to other forms; finding a way in which the nature and practice of this devotion can be presented to the people of today.

This devotion, however, concerns not only one's private spiritual life but also that of the whole Society, and is at the same time an instrument and means for the apostolate. Therefore, the ways in which it is consistent with the apostolic end of the Society and with the modern apostolate should be examined. In line with this need, Fr. Glotin considered this devotion in the light of the first four chapters of the Council's *Pastoral Constitution on the Church in the Modern World* (*Gaudium et Spes*). For these chapters, and especially the third chapter, set forth the mystery of Christ in its relations to the vocation of man,

namely, those goals toward which humanity today is striving. It is in this context that the depth and range of the mystery of Christ can be best understood, and it is in this mystery that the nature of worship of the heart of Christ appears.

Community life and religious discipline

71 Before the end of the first session, the *relatio praevia* on community life and religious discipline was distributed to all the electors so that they might consider this topic before the next session and provide some written observations on it. After many of the members of the Congregation had sent in their comments, a new and revised *relatio* was drawn up and sent to the fathers of the subcommission and to many of the *periti*.

The new report gave considerable attention to the spiritual and apostolic meaning of community life and religious discipline. The nature of religious discipline, its relation to the end of the Society, the needs of the modern world, and the aims of Vatican II were carefully weighed. For in St. Ignatius' thinking, the concrete norms by which the daily community life in the Society is ordered are set up in relation to the apostolic end of the Society, i.e., greater service in Christ's Church. This service, however, cannot be properly given except in a real union of personal perfection and apostolic action.

As we all seek the same goal and united in charity lead the same life, we must be of one heart and one mind, with the primitive Church as our example. Therefore, bearing one another's burdens, we all form a community that is a real family in the Lord's name, a family imbued with true apostolic action.

Since we all work together for this end, there must be a certain uniformity amid the diversity of persons, nations, customs and works. This common way of acting in externals is an efficacious sign of our unity and mutual aid in the service of Christ and the Church. The rules and disciplinary norms, therefore, are signs of our day-to-day love of Christ and the Church and set in view our common way of serving the Church as the Church itself wishes.

If, therefore, this service of God in human history is to be adapted in various ways to the differing conditions of time and place, this adaption must take place in accordance with a kind of inner necessity, but in such a way that it is animated by this fundamental norm of common service.

Besides these general principles, which are founded on theological principles and the precepts of St. Ignatius, the commission indicates the sources from which the rules' details must come. Men are not pure

spirits. Therefore, their interior love must be made incarnate and manifested in external signs. Rules are connected with responsibility toward the Society in which we live and whose preservation and progress is the work not only of superiors but of subjects also. But legitimate authority may select determined ways of manifesting that interior love and express these ways in definite and concrete terms. But this selection of means will not achieve its salutary effect without the active and responsible cooperation of all the members of the Society in working for the good of the Institute and the Church. The superior in the Society, therefore, although he is also the guardian and promotor of the rules, is primarily intended to be a father and leader for the individual member and for the whole community in their striving for perfection in the imitation of Christ and the apostolic work of the Society.

The members of the commission had more to say about the Christian significance of the rules and about the motives for their fulfillment. Their conclusion was that the common order of the Society has no value in itself but only as it leads to the imitation of Christ and greater apostolic effectiveness. Along with the uniformity proper to a single body, therefore, there is great need for flexibility and adaptation under the leadership of those in authority. From these principles they deduce the guidelines according to which the rules must be revised.

Rules must be distinguished according to their importance, meaning, and origin. The more important rules should be uniformly observed by all, but other rules can and should be changed according to the circumstances in various provinces and houses. St. Ignatius also made a clear distinction between what was prescribed for those still in the period of formation and what was set down for those already formed.

The commission, therefore, has two things in mind: first, a renewal in the meaning of the rules, and, second, their adaptation to modern times and needs, so that each one, led by his spiritual experience along the way chosen for him by God in the Church and the Society, can accomplish the divine purpose.

Pastoral institutions of the Society

72 The preparatory work for the second session required a fresh look at the various pastoral institutions associated with the Society such as the Apostleship of Prayer, Marian sodalities, and retreat houses. The subcommission wanted to examine the entire pastoral problem with greater precision and to see how all these ministries should flow together so that we can carry out apostolic activity with the hierarchy and under its leadership. For these works ought to correspond to the modern needs

of the Society and to be consistent with the general movement of pastoral activity.

For this purpose, the subcommission made a careful examination of the present state of these institutions. It investigated the reasons why, often enough, their vitality decreases. It also looked into the ways in which they can be integrated within the movement of liturgical, biblical, missionary, ecumenical, and pastoral renewal which the Church now desires for all its pastoral activity and which the Society, in a spirit of obedience to the Church, must uphold more than others according to its strength. Therefore, we should look carefully for whatever does not meet today's needs. We must discern the essentials in our apostolate, so that they may be renewed, and the accidentals, so that they may be suppressed, and so that, according to the circumstances, our apostolate may be completely consistent with the general movement of the Church and of the diocese. But this cannot be done unless the *operarii* are properly formed by special studies or periodic courses. It demands that our communities be animated with a new spirit and especially that pastoral centers, rather than individual works, be established on the regional or national level and that these work in coordination with one another.

The parish apostolate

73 A new *relatio* was also distributed on our apostolic work in parishes. It presented the teaching of Vatican II on parishes and the results of the studies made by the *periti* on this subject.

According to the usual structure of the *relationes*, the first point was a brief summary of the ten *postulata* which dealt with this topic. They sought to have our ministries more reasonably tied in with the pastoral care of dioceses, in accordance with the pastoral renewal desired by the Council. They also expressed the desire that, if possible, serious consideration be given to a way of distinguishing between ministries proper to the Society and other ministries, so as to pave the way for the suppression of the juridical obstacles which prevent us from accepting parishes, especially in the suburbs, and for a revision of our legislation. For, at the present time, parish work in many cases does not seem to be opposed to our poverty and the mobility of our apostolic activity, as it once was.

The subcommission considered the different historical, sociological, and juridical aspects of this subject. The Society's *Constitutions* nowhere indicate that we are opposed to parishes (in fact, the word *parish* is used only once in the *Constitutions*, and in an entirely different context, that of the paschal communion outside the parish), but only to certain

categories of care of souls, to obligations to celebrate Masses, and to other things along the same line [324]. The care of souls in general is in no way excluded from our Institute, but only those kinds which are opposed to our mobility and poverty. In fact, at the present time the Society runs more than 1200 parishes, many of which are in mission regions, in suburbs, and in places where the numbers of the diocesan clergy are insufficient for the task.

With such supporting information, the subcommission made various proposals to bring our legislation into line with the reality involved, the norms of Vatican II, and the contemporary pastoral orientation, but still more work was required. It had to take note of the fact that worship in public churches which are not parochial becomes more difficult every day.

On the question of our residences, the existence of two classes had to be taken into account. One class includes those residences which are applied to the more delimited and "special" works or movements but which are without a public church. The other includes those in which the apostolate is exercised in a more general way in churches. The difference between types of parishes must also be recognized. For there are some from which priests can be more easily removed and which can be supported from the alms and income allowed to us, and there are others subject to more involved laws and usages.

Obedience

74 Much of the preparatory work for the second session was the task of the seven subcommissions of the fourth commission, the one which is dealing with the problems of the religious life. One of the important problems considered between the sessions was that of obedience. Many *periti* from different nations and with different approaches were involved in exposing the theology, spirituality, and nature of obedience in the Society. They treated its theological foundation, the principal difficulties against it, the causes of conflicts between superiors and subjects, the manner of commanding and of obeying, the exercise of government, the individual and communal responsibilities of superiors and subjects, the factors which help or hinder obedience, the relation which exists between the theological virtues, especially faith, and obedience, and finally the way in which the rights and dignity of the human person are compatible with obedience. At the same time, the *periti* attempted to throw light upon the value of obedience, its apostolic importance and deeper meaning, its ecclesial function, and the manner in which the superior represents Christ and is able to express the will of God.

Chastity

75 The subject of chastity received briefer and simpler treatment. The *periti* examined the psychological aspects, the difficulties which arise from the changed conditions of the times, the relation between affective maturation and the exercise of chastity, the principles which should direct the practice of chastity, its interior and more profound meaning, its apostolic importance, and the means for maintaining it.

Sacred Scripture and Jesuit spirituality

76 At the end of the first session, a *iudicium quasi definitivum* had been completed on the integration of Sacred Scripture into our spirituality. After this, however, the fourth and final session of the Second Vatican Council promulgated several decrees, especially the *Dogmatic Constitution on Divine Revelation* (*Dei Verbum*), which will affect Jesuits in this area. For this reason, a complete revision of the schema was necessary.

The *periti* explained various ways to revise the proposed decree and adapt it to the desires of the Council. They dwelt especially upon the necessity of using Scripture as the highest source of the spiritual life and pointed out ways in which this could be done so that its most profound meaning could be thoroughly searched. They also had some excellent things to say about the way to find Christ in Sacred Scripture and know Him more accurately. From these considerations they derived many points which shed light upon the relation between Sacred Scripture and the spirituality of the *Exercises*.

The liturgy and Jesuit spirituality

77 On the subjects of the liturgy, too, a *iudicium quasi definitivum* had been prepared at the end of the first session. It examined liturgical practice rather than liturgical ways of thought. Since, however, the *periti* dwelt upon the fact that, above all, a profound and vital integration of our spirituality and liturgical spirituality is necessary, the proposed decree had to be completely redone.

The *periti* first considered the mind of St. Ignatius regarding the sacred liturgy. He himself never used the word *liturgy*, nor could he have, for this expression was not in use at that time. To find out his mind on this matter, then, it is necessary to examine the elements now included under the term *liturgy* and to see how he himself regarded them. From this examination the *periti* concluded that St. Ignatius did not object to the exercise of the liturgy in itself but only to certain choral liturgical actions which were opposed to the mobility and proper apostolate of the Society of Jesus. If, indeed, the liturgy is considered in its most profound

and noble sense, as Vatican II does, it means the "exercise of the priestly office of Jesus Christ, that is, the work of giving perfect praise to God and making men holy," in which "full public worship is performed," salvation "is manifested by signs perceptible to the senses and is effected in a way which is proper to each of these signs."[5] Understood in this way, not only is the liturgy not opposed to the mind of St. Ignatius, but in every way it agrees with those values which he himself strove after, but in other forms proper to his time.

Therefore, the *periti* distinguished between the things which belong to the mode of thought of that period and which St. Ignatius de facto aimed at and those things which now come under the notion of liturgy. For it often happens that the liturgical actions of today, looked at in the light of prevailing tastes and the needs of changing times, bring about the spiritual results which St. Ignatius had in mind as the goal of preaching and other means. Thus it is the task of the General Congregation to consider which forms of liturgical activity are compatible with the end of the Society of Jesus and which are not, and what the object and specific function of the Society should be in the field of liturgy.

In the same way, the *periti* treated the relation between personal and community spirituality, the mode of integrating the new liturgical elements recommended to all by the Church, and the sense of community in the life of the Society. They also said a great deal about mental prayer and liturgical prayer and took note of the defects and limitations of the Society in the area of liturgy up to the present time.

Spiritual formation and progress

78 Another subcommission prepared a schema on spiritual formation and progress. It stated as a general principle that this progress must be organic and living so that at every step and at every stage union with God and external activity may be brought to their proper end.

All progress must be built on the right foundation. This demands that we have a living and increasingly more realized knowledge of the mystery of Christ revealed to us in Sacred Scripture and living on in the Church in faith and prayer, in sacramental life and action. Also needed is an ever more intimate knowledge of Ignatian spirituality in its theological and apostolic aspects so that we may draw all we need from this source, Christ the redeemer, whom St. Ignatius took as his starting point.

This must not happen in only a theoretical and very general way. Those matters must be considered which, because of special difficulties,

[5] *Constitution on the Sacred Liturgy* (*Sacrosanctum Concilium*), Chapter I, Art. 7.

offer peculiar problems today—the foundation of religious life, of obedience and of chastity; the relation between the spiritual and professional lives, between self-denial and the use of creatures, etc.

From the outset, the apostolic and missionary end of the Society must be clearly explained since this is the end to which everything else is to be directed. Everyone, therefore, must be formed in such a way that he learns how to find God in all things and to perceive the movement and calling of the Holy Spirit. He must be formed, moreover, so that he is able to fulfill the demands of his vocation according to the will of God and the needs of the Church.

Following the norms of true progress in obtaining this goal, everyone must especially advance in learning to dispose himself for the service of God's kingdom through charity and the vows of religious life. Ascetical formation must be founded on two norms: the profound self-giving, responsibility and harmony of all with and under superiors, and the charity with which they work with one another. According to the mind of Vatican II, all must cultivate ecclesial and community spirituality according to the special character of our vocation.

All these principles were accurately exposed in the *relatio* and applied to the various stages of formation so that the proper progress might be had at each stage. The necessity of the spiritual formation of masters of novices and spiritual directors was also treated, as well as the means and instruments for helping the formation and the care of the spiritual progress of Jesuits.

The meeting of the mixed commission

79 On April 13-15 approximately thirty *periti* from several nations met in Rome to study the proper nature of the apostolic religious life of the Society of Jesus and the Society's particular role of service in the Church. This is a matter of great importance and great difficulty, for it is a question of adapting our ways of acting to the new demands of the times in the correct manner and according to the specific character of the Society.

Since he was going to be in the United States at that time, Father General prepared a written message for this meeting. Among other things, he wrote:

You have come together to reconsider the nature and purpose of our apostolic religious life in the new circumstances of the modern world. A purpose or goal is something which always inspires trust in men and inflames their hearts. Men influenced by a higher goal wholeheartedly commit themselves to it and seek the nobler things. St. Ignatius before all else proposed a sublime goal for himself and eagerly strove after it: to be in intimate union with Christ

by collaborating with Him in the divine plan of redemption in that moment of the history of salvation in which he lived. This desire for total self-donation to God so that he might live completely for Him directed his mind and his activity. From this undoubtedly arose the clear expression of the purpose of the Society of Jesus which attracted all of us, namely, to devote ourselves with God's grace to our own salvation and perfection and that of our neighbors.

This fundamental purpose is unchangeable in itself, but it includes many other intermediate or proximate goals through which the ultimate goal can be reached with greater incentive, zeal, and effectiveness. Many, and perhaps most, of these proximate goals correspond to the apostolic work of the Society as it is determined by the concrete circumstances of a particular period, not to the essence of the Society; and they must be adapted to a world which is in constant evolution. Only when a person works in a manner which fully corresponds to reality and the varied circumstances of the time does he perform his work wholeheartedly and arrive successfully at the hoped-for end. And it is this successful result which attracts capable co-workers.

Father General then pointed out various ways of making needed adaptations to today's circumstances according to the recommendations and teaching of Vatican II. He recalled the address given by Pope Paul VI during the last general meeting of the Council on December 7, 1965. The Supreme Pontiff clearly expressed the care and concern with which the Council studied the modern world, correctly appraised the society of men, and considered it from every angle in order to "serve and evangelize" it "and to get to grips with it." He spoke of the way in which the Church has listened to society "in its rapid and continuous change."

The Second Vatican Council "has been concerned . . . with man—man as he really is today." "Its desire has been to be heard and understood" by the world and by men, and "thus it has spoken to modern man as he is." For the Church's "concern is with man and with earth, but it rises to the kingdom of God."[6]

Father General continued:

These words of the Supreme Pontiff can be an example for us in our labor. In this period of such radical transition, which is certainly not less important than that of the sixteenth century, we must consider again and again the nature of the Society of Jesus and the new circumstances, desires, and ways of thinking of those whose attention we have to turn toward ourselves. Otherwise, we may not be able to serve the Church effectively at this moment. We, no less than the Church itself, and following its example, must turn our eyes toward both ourselves and the outside world.

At the end of his statement Father General pointed out that this was the way which St. Ignatius had followed in founding that Society of

[6] *Catholic Mind* 64, No. 1202 (April, 1966) 60, 62.

Jesus: he kept what was essential in the tradition, but he adapted everything to the needs and desires of the generation in which he lived.

The mixed commission labored intensely during those three days, which included some work-sessions at night. The fathers were divided into three smaller groups to consider the different questions: the nature of the Society of Jesus according to the mind of St. Ignatius, the needs of the men of today, and the teaching of Vatican II insofar as it sheds light upon the function of the Society in today's Church. In a special way they considered our life according to its religious, priestly, and apostolic aspects; the practice of the religious life of the vows in relation to the apostolate; and the manner in which the apostolic religious life in the Society of Jesus should be adapted in order to form an upright humanity in the service of Christ.

To complete the work accomplished during those days and to draw everything together into a brief report, a smaller meeting was held in Milan, Italy, on April 27-28. At that time, a document "on the nature of the apostolic religious life of the Society of Jesus and its service in the Church" was composed. After appropriate corrections and changes, it was passed on to the members of the commission so that they themselves might consider the entire question.

The fifth commission

The fifth commission, which deals with the conservation and adaptation of the Institute, continued its work under its chairman, Fr. José Oñate, now the General's secretary, and its recently appointed vice-chairman, Fr. Edward Sheridan (Upper Canada). Three main questions remained to be decided during the second session.

The substantials of the Institute

80 One of these questions involved an investigation into the nature and meaning of the substantials of the Institute and the manner in which they can be adapted to modern conditions. During the first session two *relationes* defending different positions had been written and distributed. Although the matter did not reach the floor of the *aula* for discussion, many written observations were received during the first session and after it. Between the sessions the *periti* carefully reconsidered the topic and put their findings in writing. This material was sent to the members and experts of the subcommission in preparation for a meeting at the Curia in Rome on May 15-16 intended to produce a single new *iudicium* and a proposed decree for the Congregation.

Coadjutor brothers

81 The subject of the temporal coadjutors had been treated at length in the first session. Although a *relatio praevia* and *iudicium definitivum* were prepared and discussed, the members of the Congregation were unwilling to have a definitive vote on this topic at that time. They felt that further consideration of such an important subject was necessary between the sessions. After working on their reports individually, the *periti* held a meeting on April 20-21 in Lourdes, France, to prepare a new schema.

The *periti* considered again whether the orientation of the proposed decree truly reflected the authentic nature and spirit of the brothers' vocation and whether, with changed situations and circumstances, it expressed a genuine development of this vocation according to the mind of St. Ignatius. For in the decree proposed in the first session it was pointed out that, according to the mind of St. Ignatius as correctly understood from the context of his principles, words, and actions, temporal coadjutors, in proportion to their talents, could undertake in today's circumstances every kind of service which would be in keeping with an apostolic vocation and the end of the Society. Hence, it is not out of place for the brothers to perform works which do not imply the exercise of the priesthood even when these are not explicitly mentioned in the Institute.

During the period between the sessions the commission, aided by various *periti*, affirmed the general orientation of the decree and decided that this notion of the coadjutor brothers' vocation was according to the mind of St. Ignatius in the sense that, although the latter mentioned lower and more humble tasks as those more properly belonging to the coadjutors, these other works should not be excluded; in fact, during the lifetime of St. Ignatius, such works were occasionally entrusted to the coadjutors.

St. Ignatius felt that one's vocation must of its nature be adjusted to the contemporary social and cultural situation. Since the structure of society has now changed, the principles put forward by St. Ignatius must also be adapted to these changes. But if we apply to this changed situation what St. Ignatius says about the coadjutor brothers, and if we intend to make it possible to bring about in today's circumstances what St. Ignatius aimed to bring about in his day, we will find not infrequently that the coadjutors ought to perform, in common with others, works which St. Ignatius suggests only as exceptions. To put this issue in proper focus, we must consider not only what St. Ignatius says about these works—for this application supposes a determined sociological

condition—but also the essential makeup of one's vocation. And this is the first point made in the new decree: the manner in which the coadjutors' vocation is apostolic. For if this were not the case, their vocation could not be part of the total body of the Society, which is of its nature apostolic. Therefore, everything must be adapted to the talents and vocation entrusted to the coadjutors by God, and their formation must be regulated by these principles.

The decree's intention is to recognize the importance of the temporal coadjutors' religious vocation in our Society, where they work together with the priests toward the same apostolic end. Its intention, too, is to help all, whether priests or not, to understand and promote the value of this vocation and to recognize the coadjutors as true "helpers" who support the Society with their various works. Another aim is to point out that because of changed social conditions many works which before were considered the exception have now become the ordinary thing. Legislation and formation must correspond to this principle.

In this way the vocation of the temporal coadjutor and its religious and apostolic nature can be examined theologically, so that the brothers, in line with their vocation and the grace given to them by God, may direct their lives and activity—as do the other members of the Society—in such a way that through their integration into the Society they may render greater service to the Church.

Permanent diaconate

82 The question of a permanent diaconate was separated from the question of the coadjutor brothers, for it involves problems which are very different. It is by no means a question of elevating the grade of the coadjutors' vocation by the diaconate—as if this ordination could add anything to personal worth in terms of religious consecration and vocation—but of exploring a way in which all members of the Society, according to their vocation, could give themselves over to the needs of the Church more perfectly and with greater usefulness. In this matter, then, the mind and wishes of the Church and the service of souls, and also the nature of the Society were considered. According to these principles the General Congregation will establish suitable norms.

The distinction of grades

83 The problem of the distinction of grades had also received a great deal of attention during the first session, reaching the point where a series of votes made clear how the Congregation felt about the various proposals. Working from these votes and the written observations, the *periti* prepared a new schema which they discussed with the members of the

subcommission at a meeting held in the Curia on April 12-13. The result was the text of a decree which would be proposed to the General Congregation at the second session.

Prayers for the second session

Between the two sessions, Father General sent to all superiors general of congregations of religious women a letter in which he sought prayers and sacrifices on behalf of the work of the second session of the General Congregation. For, as Father General wrote, "Our holy founder St. Ignatius taught us that the Society of Jesus had not been established by human means, nor could it be preserved and increased by them, but only through the grace of our almightly God and Lord Jesus Christ." Now, however, work must be done upon matters filled with difficulty. To show this, Father General recalled the words of the conciliar decree *Perfectae Caritatis:*

> The appropriate renewal of religious life involves two simultaneous processes: (1) a continuous return to the sources of all Christian life and to the original inspiration behind a given community and (2) an adjustment of the community to the changed conditions of the times. Such renewal should go forward under the influence of the Holy Spirit and the guidance of the Church (No. 2).

Father General's letter was written in four languages—English, French, Spanish, and Italian—and sent to 740 superiors general of religious women. Many responses were received at the Curia in which the writers, in words filled with love for the Society, promised their prayers and sacrifices. Many asked for more copies of the letter so that they could send them to the rest of the houses belonging to their institute. By May, another 3222 copies had been sent out, and new requests were arriving every day. Among the communities which answered with great goodwill and concern were 828 monasteries of cloistered nuns spread throughout the whole world.

On August 15, 1966, less than a month before the opening of the second session, Father General wrote a similar letter to the whole Society. He asked for spiritual support in these terms:

> At the approach of the second session of the 31st General Congregation, an event of the highest significance in the history of our Society, I call upon your zeal and charity in order that all of us, members of the same family who are bound to one another with a sense of mutual union, may show forth "a single mind" and with undivided purpose follow the decrees and spirit of the

Second Vatican Council so that we may the more completely fulfill "the gracious design of God's will within the scope of our vocation."[7]

In this common enterprise first place is to be given to prayer, which St. Ignatius longed and sought for in all things; this longing has been expressly set before us in the *Constitutions*: "Superiors, moreover, will see to it that all who live under the obedience of the Society should in their daily prayers and Masses earnestly pray to God for those who attend the General Congregation; let them also take care that every action of the Congregation tend toward the greater service and praise and glory of the name of God" [693], "because the first and supreme Wisdom is the only possible source of the light needed to judge what the Congregation should decide . . . in order that all may be done for the greater glory of God" [711].

[7] *Cons*MHSJ, I (*Monumenta Constitutionum praevia: Deliberatio Primorum Patrum*), 2.

REPORT: THE SOCIETY OF JESUS AND THE MASS MEDIA

There opened in the Roman Curia of the Society of Jesus on March 7 one of a series of meetings of experts to prepare reports and background information on an individual subject for the second session of the General Congregation. This one, concerned with the Jesuit and the mass media, brought together the following men: Fr. Robert Claude, Director of the Jesuit International Secretariat for Mass Media; the Regional Directors from Latin America (Fr. Jesus Romero Pérez of Mexico City), North America (Fr. Celestin Steiner of the University of Detroit), Europe (Fr. Joseph Burvenich of Brussels), and East Asia (Fr. Leo Larkin of the Ateneo de Manila); Fr. Nazareno Taddei, Director of the Institute on Mass Media at Bergamo; Fr. John O'Brien, Director of the Department of Communication Arts at Loyola College, Montreal; Fr. Phil Bourret, Director of the Kuangch'i Studio in Taipei; Fr. John Sullivan, of the National Catholic Office for Motion Pictures, in New York; Fr. Edward Lynch from Radio Vatican; Fr. José de Sobrino, Provincial of Andalusia. Fr. Vincent O'Keefe, one of the four General Assistants, attended the nine sessions of the meeting, while Very Reverend Father General appeared at almost all.

In his opening welcome Father General asked the group for assistance in clarifying the role of the Society in the work of mass media. He made it clear, both in this greeting and at different times throughout the meeting, that he believes that the Society must prepare its men for an active life and fruitful apostolate in the world bound together as never before by the mass media. Too few Jesuits are at home with the new rhetoric of this world, which has outmoded some if not much of the traditional preparation in writing, speech, and presentation of the word. Although his request for guidance on the main lines which should be emphasized in the education of young Jesuits for the world of the image did not lead to any detailed suggestions on curricula construction, it did elicit a wealth of opinions and a fund of information which in the future can be put to good use. The following paragraphs are an attempt to summarize some of the highlights of the meeting.

General preparation of scholastics

There seemed to be no disagreement with the following description, prepared by the North American Jesuit Commission for Mass Media, of the skills which each Jesuit should develop.

What is this ordinary competence at which we are aiming? We want to train Jesuits to use the mass media intelligently, critically, to live intelligently in a culture dominated by the mass media. Every Jesuit should have information on the different aspects of mass media. This is necessary in order that he understand how the new techniques influence the consumer. All Jesuits ought to be formed in the culture of the image so as to influence their own personal development and their apostolic activity. Then, secondly, they ought to acquire the ability to teach others to be intelligent, critical consumers of mass media. Thirdly, they should know how to use the new techniques in teaching, preaching and giving the Spiritual Exercises, and in all pastoral work ("Proposed Curriculum of Communication Arts for Jesuit Scholasticates" p. 4, no. 4).

More than one participant commented, in the context of the discussion on education of the scholastics, that the overly protective attitude of those superiors who practically forbid television viewing and frown on movies should be recognized as anachronistic. All were agreed that television, like everything else, is a means to an end and that scholastics should learn to use it in a balanced, planned way. Part of the asceticism required of modern religious is the ability to use the mass media for constructive ends, educational, cultural and recreational, not as an escape from daily demands or as a gentlemanly way to while away time.

In many of the scholasticates cinema clubs seem to be operating smoothly. As scholastics become more sophisticated in their taste for movies, it must be foreseen that they will find it difficult to sit through "kitsch" movies, which, however, may be precisely those that have the greatest appeal for most moviegoers. Since part of the general preparation of all scholastics is intended to lead them to a deeper understanding of contemporary man and his situation through the mass media, care must be exercised that they do not totally flee from the "kitsch" culture in which they live.

Representatives of three different continents raised points concerning the use of movies and television in the spiritual education of scholastics, including novices. One man characterized a typical novitiate education, at least of yesteryear, as leading to excessive isolation, superficiality in charity, and formalism. He and others recommended that, since today's novices live as much in a world of movies and television programs as

that of books, they should not be entirely cut off from the former during their novitiate. Through viewing and discussing well-chosen movies they would come to know one another more intimately and open to the novice master a part of their personality which otherwise might never be seen. The large question of the relation of the cultural envelope of sound and sight to the total personality of the individual was touched on but not pursued too deeply. There seemed to be general recognition, however, that educators in the ascetical life cannot ignore the deep changes that the mass media have brought about in the psyche of younger people. Compared to young religious of twenty or thirty years ago, those of today are uneasy in a psychic world stripped of sound and visual image. Should they be so isolated or should they be kept in a familiar sound-image world and helped to grow more discerning and attuned to the things of God in that very environment? The fact that no ready answers were expected did not prevent the participants from at least alluding to the momentous dimensions of such questions.

Education of Jesuit specialists

Beyond doubt the point on which the participants most heartily and unreservedly agreed was that in each province at least one highly specialized Jesuit should be prepared, if at present none such exists. Statements from the previous General Congregation, from the letters and oral directives of Fr. Janssens, as well as the statement prepared for the second session of the present General Congregation all insist on the need for such a Jesuit. The fact that in far too many provinces no action has been taken to implement the directives led one participant to recommend that only those should be considered for the post of provincial who take seriously their obligations in this matter. Father General stated that by far the majority of provincials do, indeed, want to destine a man for specialization in the communication arts, but some seem not to see clearly where and in what manner the special studies should be carried out.

Discussion revealed that the Jesuits from North America, familiar as they are with the numerous opportunities for doctoral study in communication arts at first-rate universities, found it difficult to appreciate the problems confronting European Jesuits. The latter, it was reported, cannot find in European universities or institutes the precise type of preparation which is needed for fruitful work in their home provinces. All seemed to agree that high-level specialization is ideally carried on at a university center, but a type of specialization to equip men to use their knowledge in the service of the direct apostolate may be better sought (so the European representatives judged) at an institute spe-

cially designed for this purpose. In this connection, the history of the institute for mass media at Bergamo was recalled. Begun in 1964 at the express wish of Father Janssens, it was intended to offer a two-year non-degree course for priests and for laymen so as to prepare them to become "techniciens d'apostolat." Unfortunately, the institute has not been supported either with men or with money and is now in a precarious state. The other participants agreed with the attitude of the director, Fr. Taddei, that the institute should either be supported strongly or discontinued. The question was raised whether, given the difficulties of developing such an institute in Bergamo, it would not more properly be located in Rome. The upshot of the discussion was that the question of the Bergamo institute should be studied more fully.

At certain stages in the discussion the assumption seemed to be present among some of the European representatives that, though the how-to side of specialization could be acquired at a university, the larger questions of the meaning of the mass media, their relation to the apostolate, their psychological and sociological aspects, as well as the theological implications of the word and the image did not receive there the attention they deserved. Both Fr. O'Keefe, speaking of Fordham, and Fr. O'Brien of Loyola College attempted to correct this impression, the latter pointing out that one of the Jesuits destined to teach in the Loyola Department of Communication Arts will actually specialize in the theology of mass communications.

The place of summer programs for those Jesuits who, while not specializing at the highest levels, nonetheless are to have a middle-level preparation was raised. Fr. Steiner pointed out that one of the reasons for the 1966 summer institute in mass media at the University of Detroit for Jesuits only was to enable each province of the United States and Canada to carry out the wishes of the highest superiors of the Society that an adequate number of younger men be prepared in the field of mass media. Those showing promise can be identified, and provincials can then have a better appraisal of potential talent in this field before making definitive destinations. The desirability of organizing a similar institute somewhere in Europe for Jesuits of this continent was recognized by all.

Types of apostolate

The discussions on various types of preparation and specialization implied, if they did not state explicity, that the participants were in agreement on the general categories of work which Jesuits should be engaged in. Put negatively, it seemed that no type of apostolate was excluded from consideration, although discussions centered largely on

the following: (*a*) the education of scholastics and students in our high schools and colleges in the proper and intelligent use of television and movies; (*b*) preparation of recreational and instructional television programs; (*c*) personal contact and association with producers, directors, and actors in the different media; (*d*) preparation of specialists in departments of communication arts at the university level; (*e*) research, especially on questions relating the media to the direct apostolate. At some point in almost every discussion, as enthusiasm mounted about the possibilities for an expanding Jesuit apostolate, someone would return to the bald fact that the lack of adequately prepared specialists severely limits present undertakings and makes planning about future developments somewhat unrealistic.

One area of work adverted to frequently but discussed only briefly was that of instructional television. Fr. Leo Larkin recounted the story of the success of the Ateneo de Manila in this field. Helped by two grants from the Ford Foundation, the Ateneo has been able to produce full courses in different subjects for use on its own and the adjoining Maryknoll college campus. Further, it is now providing programs for fifty-one high schools in the greater Manila area and, if a prediction of the Ford consultant is verified, through its expanding program it will be influencing ninety per cent of the educational system of the Philippines within five years. The fact that the cooperation of the teachers in the participating high schools was secured from the beginning and maintained through weekly meetings seems to have accounted in no small measure for the success of the venture. In June the Ateneo will be host to representatives from neighboring Asian countries in a workshop on instructional television. The possibility of similar workshops at the Ateneo in succeeding years for promoters of instructional television in Latin American and African countries was raised and seemed to win definite, if cautious, approval.

The need to have some Jesuits in personal contact with leaders of the mass media was underlined by at least two of the representatives, each of whom reported his work in this area. Fr. Burvenich emphasized that a Jesuit engaged in this apostolate should be deeply understanding of the professional and personal difficulties that producers and actors face and should share their creative enthusiasm for an art form rather than apprehensively watch for lapses in moral or artistic performance.

Although the need for and value of Jesuit researchers in the field of the mass media was not disputed, no specific projects were proposed for discussion. Fr. Taddei outlined some of the questions relating to the direct apostolate that he judged should be investigated: for example,

a comparison of the types of imagery used in sermons and spiritual instructions with those that make an appeal to modern sensibilities.

Varia

The importance of the radio apostolate in Spain, Latin America, and most parts of the developing world was adverted to and some statistical data on the use of radio by Spanish Jesuits was provided, but almost all of the discussion turned on questions relating to movies and television. Fr. Romero pointed out the crying need in developing countries for priests, sisters, and religious teachers to have a familiarity with ordinary audio-visual techniques. Relatively inexpensive means of communication such as posters, slides, and film-strips, used by an expert teacher, can bring entertainment and instruction to barrio children or illiterate adults whose lives are hardly touched by radio or television.

At one point in the meeting a formal statement to the effect that the press is definitely included in the Jesuit understanding of mass media was agreed to by all. Some of the participants saw a need for such a statement, since in previous meetings of Jesuits, as well as in this one, no attention was devoted to the press. One participant stressed that ignorance of the meaning and workings of the press on the part of most Jesuits largely accounts both for the fact that so few really command an attractive journalistic style and for the mediocrity of all too many Jesuit publications.

In the final meeting, more than one participant seconded the recommendation of Fr. O'Brien that Jesuits should be educated to listen intelligently. He pointed out that discussion as a learning situation demands that participants submerge what they *think* others are saying so as to hear what *is* said. Fr. O'Keefe pointed to the desirability, if not the need, for an increasing number of Jesuits to be at home in more than their mother tongue. The inability of a translator to capture the flavor of repartee or to express a humorous nuance severely handicaps participants in international meetings, who are at his mercy. He also reminded the group that though they might be unanimous in their opinion that the mass media, rather than being a kind of apostolate, serve as an essential condition for all types, they must persuade the doubters among their fellow Jesuits that this is so. He expressed the hope that as Jesuits in increasing numbers specialize in studies of the image world, more attention would be directed to the meaning and formation of public opinion as well as to the role of advertising and public relations in the modern world.

The fact that a twenty-minute television film of one of the sessions was prepared for Jesuit consumption would seem to indicate that the

group did sense the need to share their conviction with the entire Society that the transforming effect of radio, movies, and television on modern culture parallels that of the printing press on the Renaissance world. Father General, in stressing this fact and in calling for Jesuits to be at home in the world of the "new rhetoric," made it abundantly clear that the Society would be unfaithful to its own tradition if it failed to use what modern technology has put at the disposal of those who proclaim the "investigabiles divitias Christi."

JOHN BLEWETT, S.J.

REPORT: REFORM SCHOOL APOSTOLATE

ADOLESCENCE IS A TIME OF DIALECTICAL CONFLICT. This conflict is a necessary instrument in the process of self-definition by which a young person learns to discern the significant and precious difference between himself as person and the society in which he is to live out his personal existence. But when dialectical conflict and reasonable clashes with his environment become physical and a blind striking-out at society replaces creative integration, there is no longer much hope that mature self-definition will be achieved. Today there can be little doubt that this process of growth through self-definition has run into serious trouble. Although the problem goes far beyond the statistics of law enforcement agencies and juvenile courts and reaches down into the very social and educational structure of American society, it is still most dramatically portrayed in the case histories of those who pass through these police stations and courtrooms. State legislatures have tried to face the fact of delinquency by establishing more and, hopefully, better reform schools in an effort to provide more comprehensive help for these troubled youngsters.

The Maryland Training School for Boys is one such reform school serving the city of Baltimore and its surrounding counties. Woodstock's nine-year-old mission to this reform school stems from a desire to be a part of this rehabilitation work and to help meet the increasingly complex needs of hundreds of youngsters committed annually to this institution by the local courts. To the state, juvenile delinquency is a pressing and annoying problem; to the Jesuits of Woodstock it is an apostolate of the highest importance.

The Training School

At the start of each academic year twelve scholastics and six fourth year fathers, at the request of the Archdiocese of Baltimore, join the staff of the school's Catholic chaplain, himself a busy curate in a large suburban parish of Baltimore. The scholastics teach catechism to the boys on Thursdays; and the priests, working in three-man teams on alternate weekends, say Mass, hear confessions, and interview each of the Catholic boys every weekend. The reform school, situated in a semi-agricultural residential area just outside the city limits, houses some 430 boys, aged eight to eighteen. The younger boys up to the age of fourteen are separated from the older ones; they have their own school, living quarters, and athletic facilities and share with older boys a common gymnasium, infirmary, and chapel for Sunday services. All the boys live in cottages ideally suited for about twenty, but most frequently crowded with upwards of thirty to thirty-five boys. These individual cottages are staffed by two sets of house parents, husband-wife teams that share alternately the difficult task of house supervision. Because most of these workers have received little or no specialized training apart from a brief orientation upon arrival at the school, and because a significant number have received only secondary school training themselves, they are incapable of exploiting the influence their position gives them in the work of rehabilitation. But when a team with better education and training does take on the job of house supervision, the good effects on the boys are often immediate, far reaching, and lasting.

Maryland law, in this regard observed more often in the breach than in practice, requires that psychiatric and psychological help be provided for those who need it. Last year, one part-time psychiatrist attempted to fulfill this requirement, but in the existing situation adequate care is impossible. An overworked and underpaid staff of psychologists and social workers, at times in conflict with the administrative and educational personnel of the school, also labor on the same task with mixed results. In addition to social and psychological help, scholastic and vocational training of uneven quality is offered to the boys during the school year under the supervision of two school principals and a limited number of teachers with very little previous experience in handling problem youngsters. A regular program of physical work on the grounds (and in the nearby area for boys who have made a more successful adjustment in the school), as well as jobs to be done in the kitchens, machine shops, cottages, and other buildings of the school, completes the cycle of activity during a boy's stay at the Training School. Physical fitness programs, athletic events, movies, and supervised trips to local sporting events provide exercise and entertainment for the boys.

The individual boy

The Jesuit's work is primarily with the individual boy. Although his past experience as a teacher can be useful, the type of youngster he is called upon to help is far different from the boys he knew in Latin class. The ones he now faces are mainly from the streets of the city and suburbs of Baltimore. Probably six out of ten are Negro. Practically all are victims of educational, emotional, and social starvation. Many have experienced real poverty in their lives and most have had to come to grips at least with inadequate food, clothing, shelter, medicine, and opportunity for advancement. They are the younger generation of Michael Harrington's *The Other America*. Many fit Harrington's definition of the psychologically poor "whose place in society is such that they are internal exiles who, almost inevitably, develop attitudes of defeat and pessimism and who are therefore excluded from taking advantage of new opportunities." Their background is usually quite similar—large families, little or no parental love or supervision due to the absence or instability of one or both parents, a poor record of adjustment and achievement in school, and a basic lack of confidence in or respect for authority in any form. Many of these boys realize that they are problems, but they feel deeply the neglect and lack of guidance on the part of the school and home. As one seventeen-year-old Negro boy put it, "I didn't do too well in school. I didn't do my work and I didn't learn to read or write too well. I was a wise guy and didn't know what was happening to me or why. But nobody took the time to help me. I was a problem and they just kept giving me a social pass to get me out of their hair. I needed help and sometimes a good kick, but nobody did anything. Why didn't they help me, Father?"

The educational needs of these youngsters vary greatly. A few can't read or write, others are several levels below their contemporaries in achievement, while still others have been more or less successful in their school work. But all face a fundamental problem in motivation that goes far deeper than the ordinary difficulty of a growing teenager. Remedial reading on every level is a basic and crying need. One court report gave as the reason for committing a youngster the fact that he would receive help in remedial reading at the Training School and thereby be able to take up his place again at school. This brought a somewhat bitter smile of irony because at the time of the court's decision there simply wasn't any program of this type at the school! The real irony, of course, lay in the wide gap between the ideal of law and the hard realities of state budgets and local juvenile-care theory.

A sinister harvest of antisocial behavior has been reaped from emotional deprivation and frustration and from a lack of understanding and

guidance on the part of home, school, and church. Boys are committed for an almost infinite variety of offenses ranging from chronic truancy to shoplifting, minor robbery, and auto theft; from drinking and the usual juvenile disturbances consequent on such activity to pep pills and other forms of more or less wild behavior. Many of the lads have given up trying to take their place in society and have opted to seek their "kicks" instead. For some it is an escape from the bewildering world of home and school; for others it is a capitulation to the confusion and turbulence of adolescence. "Everybody is out for kicks in this world, Father. I don't see why I shouldn't grab my share."

The Jesuit priest and catechist meet with every type of personality: the sensitive youngster who asks you in an agony of confusion and rejection why his mother and father can't love each other—and himself—"It isn't right, Father, is it?"; the boy who has withdrawn behind a protective wall of shoulder-shrugging indifference; the hardened youngster who verbally castigates everyone and who frequently gets into further trouble while at the Training School; the lad who has never really faced the reality of growing up and who will use the time at the School to discern for himself the difference between "fun and games" and serious living—all of these youngsters are expressing in their individual ways the problems, disappointments, and failures of their short lives. There are some who have very little moral sense and only the vaguest idea of right and wrong; there are others, less numerous, who have a very delicate conscience and who desire and need spiritual understanding and help.

The Jesuit's work

The principle task of the catechist is to teach the boys the fundamental truths of the faith. The task of the priest is to preach, hear confessions, and offer spiritual guidance to those who wish to receive it. Underneath this deceptively simple statement of aims lies an enormous task. How does one talk of God or of grace and the sacraments to those whose background is so deformed and limited? How does one speak of God's universal love for men to a boy who has never been the recipient of any genuine human love in his life? How does one communicate a sense of divine authority and filial obedience to those whose experience and image of human authority is so badly warped and out of focus? How can a genuine moral sensitivity be fostered in boys whose ideas of good and evil are so terribly inadequate? The problem facing the Jesuit in the reform school classroom and pulpit is indeed a challenge. To a boy whose only concern is survival in the concrete jungle of the modern city the reality—indeed even the possibility—of a life of faith, hope, and love seems far away indeed.

The fact that the youngster is faced with mistrust, suspicion, and a lack of understanding on the part of some of those who are responsible for his rehabilitation makes the task even more difficult. It is not enough simply to talk of responsibility and justice and a life of Christian charity; those in authority must live these truths. In response to a question about the purpose of the reform school one lad put it well when he said, "I suppose they're trying to rehabilitate me. But all this tough stuff and insults—sarcasm and all that—is real phony. They're scared too. It's a real laugh. That kind of stuff doesn't get you anywhere." This remark from a seventeen-year-old boy was a most effective answer to the "beat them into submission" school of correction and those who knowingly say, "Wait until you've been around here for a while, Father. You'll see. They're little savages." It represented real progress for him over previous attitudes of indifference and rebellion. Not all the boys, however, are as sharp as this youngster was. Friedenburg's description of some secondary school adolescents is even more frequently applicable to the boys of the Training School: "In their encounters with society," he wrote in *The Vanishing Adolescent*, "youngsters are frequently badly hurt, and there is no mistaking this kind of agony for growing pains. They are sickened and terrified; they feel their pride break, cringe from the exposure of their privacy to manipulation and attack, and are convulsed with humiliation as they realize that they cannot help cringing and that, in fact, their responses are now pretty much beyond their control. Control once regained is consolidated at a less humane level; there will be no more love lost or chances taken on the adversary." One has only to see the tears or feel the impotent rage or share the bitter humiliation of a lad recently returned from solitary confinement to know the truth of Friedenburg's remarks.

The boys need discipline and firmness and they know this; but what they resent is manipulation and brutality in whatever form it may take. They feel, and sometimes with complete justification, that those in authority do not understand the meaning of authority, and, moreover, do not understand or care about them as persons. Those who labor under a misconception of authority or under unresolved conflicts between modern psychology and "old school" methods of correction as well as personal anxieties and preoccupations only add to a boy's confusion and authority crisis. That men who do not genuinely care about, understand, or sympathize with troubled youngsters should not seek employment with delinquent boys is a truism admitted more often in theory than in practice.

There are times when a boy will begin to experience a real insight into the varied relationships of his life—his relation to God, home,

friends, school, authority, and society. At times he will attempt, no matter how vaguely, to express his insight in the form of personal motivations, values, and ambitions. In his self-examination he is sometimes able to see rather clearly his own attitudes and motivations and those of others with whom he is living or under whom he has been placed. These moments are precious and often grace-filled, and the Jesuit, through an attitude of acceptance and understanding, will seek to draw the boy out and gently guide him to new ways of thinking and acting. He is a frequent recipient of these confidences because the boy trusts him and is unwilling to risk exposing himself to others whom he rightly or wrongly feels will not understand. Society—the world—has been personified in the people he has known and the experiences he has either shared with them or had inflicted upon him by them. Some are particularly adept at pinpointing the negative motivation and hypocrisy of adults. But there is more to the articulation than mere negative criticism. It is crucial that this process of self-definition go on to the point where the boy begins to see and to differentiate himself clearly from the world of his experience.

It is precisely here that the Jesuit faces his greatest challenge and most important task. He is not a psychiatrist and should never attempt to play the role of one, but he can help provide another view of things and another framework against which the boy can measure things. And more important, still, he can provide the necessary confidence and encouragement for the boy to continue his growth toward maturity. As an antidote to the negative criticism he can point to the good and understanding people in authority and, despite the negative tone of many of the above remarks, there are enough dedicated and sympathetic people at the Training School and in the various social departments of the city and state for this to make an impression on the boy. It is really only when the boy begins to discern and experience real differences in people and to transcend his own narrow world of negative experience, only when he begins, however haltingly, to look beyond himself and to take an interest in others, that the person of Christ or the reality of Christian charity will begin to have any real meaning for him. For this reason the priest or catechist will spend much of his time trying to create the proper atmosphere of trust, acceptance, and confidence within which the boy can begin to think and act for himself and out of which he can begin to grope his way toward meaningful relationships with others and, ultimately, with God. To encourage a lad to help another boy learn to read or write or to adjust to the newness of the School, or to encourage him to read and express himself to others sometimes produces amazing results. One boy, with a long history of

violence and maladjustment at the School, gave amusing yet eloquent testimony to the validity of this approach when he was observed, complete with cigar and urban dialect, pontificating to a small group: "this Thomas Merton—man, he's right. No man is an island. You got to learn to live with others. No use goin' it alone. . . ."

A wider apostolate

In some instances the priest and catechist is drawn into the world of family and city from which the youngsters have come and to which they must shortly return. Boys may ask that their parents be phoned or that they be met on the regular Sunday afternoon visit. Sometimes parents themselves request an interview. These contacts offer added opportunities for guidance and a chance to foster mutual growth in understanding between parent and child. At the very least, they offer an insight into the concrete situation of the boy and are a help for future counseling.

It can happen that the priest may be in a position to offer further information about a boy that will help mitigate a previous judgement against him. Routine checks into legal proceedings may lead to consultations with a boy's lawyer or with the judge who has heard his case. Contacts with local judicial officials present an opportunity to learn more about the courts and the reasons for commitment and are a great help in understanding the complexities of juvenile delinquency. If one approaches the juvenile authorities with prudence and a careful knowledge of the particulars of a case, it is not impossible that a judge will himself take a renewed interest in a boy and keep the priest informed of his progress and the possibilities of release. All of this is a help to the boy and, obviously, a great help to a Jesuit's growth in understanding the problems of delinquency. Consultations with social workers and local welfare agencies offer added opportunities for proper guidance and counseling. Local police officials and, in fact, almost everyone connected with youth is more than happy to meet with another person trying to help the troubled delinquent.

One of the most critical areas of youth work is the follow-up after a boy has been released. This is often very difficult because of limitations of time and transportation, but sometimes proves an absolute necessity if repetition of antisocial behavior is to be avoided and the first halting steps toward readjustment are to be continued. Contact with the boy in the environment of his home and neighborhood is invaluable and often leads to prevention of wrongdoing. Contacts with officials in Neighborhood Youth Corps and Job Corps organizations relieve some of the burden of follow-up if the youth can be put into their hands.

And thus the apostolate to delinquents grows. As training for new or future priests the experience is invaluable and many-sided. Growth in understanding complex human situations and problems, experience in dealing with responsible members of the legal community, attempts to come to grips with the pressing problems of the inner city of mid-twentieth century America, and efforts at discerning the incredible complexities of the social apostolate contribute much to the fostering of apostolic zeal that is so much a part of a Jesuit's life of service. The freshness and much-needed sense of urgency that a Jesuit brings to his theological studies as a result of this work produce a renewed desire to make these studies truly his own in order to communicate their truth to those who stand and wait for the word of God to come into their lives.

Paul J. Maher, S.J.

LITURGICAL RENEWAL

Our Changing Liturgy. *By C. J. McNaspy, S.J.,* with a Forward by Godfrey Diekmann, O.S.B. New York: Hawthorn Books, 1966. Pp. 271. $4.95

"As long as choirmasters are paid smaller wages than janitors and given considerably less elbow room, they can hardly be expected to produce music worthy of God or God's people." With such whimsical phrases Fr. McNaspy helps his readers through his brief but brilliantly balanced reflections on liturgical celebration in the era of Vatican II.

The temptation of many liturgists is to make plans for the future while forgetting that many ordinary Catholics are far from adjusted to the liturgical changes which have already been introduced. Fr. McNaspy addresses himself to this latter audience and hopes "simply to help the troubled layman find some perspective amid the changes that face him every time he goes to church." His purpose is to "cast some scattered bits of light on today's changing liturgy: on the several areas of change and their relevance to other vital movements that the Church is experiencing in our times." It is difficult to write a good introductory book for someone who has not been following the last fifty years of liturgical development; the author has done just that.

Building on a first chapter devoted to a well-constructed theory of change within the Church, the book goes on to discuss the liturgy in terms of the whole life which the Church is trying to live today. The

liturgy is not isolated from the rest of life but must fit organically into the total experience of the Catholic—all that is happening around him and within him. Holy Scripture and the Sunday homily, sacraments and ecumenism, social involvement and community singing, architecture and language, silence and noise are all somehow part of a unified whole. The urgent task facing the individual Catholic and the individual parish is to discover this unity and to live it. The proof, of course, is in the living; and Fr. McNaspy has helped to move liturgy and life closer together.

For all its simplicity of approach and lack of technical language, the book's ideas are far from narrowly liturgical. The footnotes and bibliography offer a wide choice of modern philosophical and theological readings which have added richness to the author's own development of the topic and will be very helpful for the liturgical newcomer's further study. The *Constitution on the Sacred Liturgy*, moreover, is fitted into the Council's more expanded teaching on the Church.

There is no question about the fact that more changes must be made and will be made, not only in the liturgy, but in many other areas of Catholic life. If the changing liturgy of the present and the future is going to mean anything to the ordinary layman (or priest, for that matter), the whole atmosphere around our religious practices must be seen in a different light—the light of on-going history and developing human experience and knowledge. Trained liturgist and musicologist that he is, Fr. McNaspy captures this spirit and begins a move toward a personalist synthesis of the tensions every Catholic feels today.

Three important appendices have been added to the text: (1) a complete copy of the Council's *Constitution on the Sacred Liturgy*, (2) excerpts from the *Declarations* prepared by the Preparatory Commission and added to the schema for a clearer explanation of some articles, (3) Chapter 5, "The Proper Construction of Churches and Altars," from the *Instruction* of October, 1964, on the implementation of liturgical changes. The whole volume is a fine introduction to modern liturgical thinking.

Two minor negative comments may not be out of order. The changes of March 27, 1966, have already solved many of the language problems referred to in the consideration of the new Mass. Finally, the reader may find the repetitions of the final appendix just a trifle tedious.

PATRICK J. O'BRIEN, S.J.

The Book of Catholic Worship. Washington, D.C.: The Liturgical Conference, 1966. Pp. 807. (Prices range from $3.50 to $2.50, depending on number of copies purchased.)

Ever since the National Liturgical Conference announced the projected publication of *The Book of Catholic Worship* professional liturgists, church musicians, and pastors alike have been waiting to see if this volume would live up to expectations or if it would be one more of the variety of "liturgy manuals" that have been flooding the market since the Second Vatican Council's decree on the liturgy. They have not been disappointed. Taken as a whole, *The Book of Catholic Worship* is the best congregational manual for bridging the gap between our present liturgical compromise and the complete revision of liturgical forms (hopefully to be completed in five to eight years).

The editorial board of *The Book of Catholic Worship* is impressive, and the list of names is familiar to those who have been concerned with things liturgical: Diekmann, Hovda, Connolly, McManus, McNaspy, Sloyan, Peloquin, and so on. They have done their job well. The format of the book must receive a very high rating; the type style is especially commendable. As the introduction points out, the new liturgy requires an entirely new kind of liturgical book. What is needed is a pew book—a book which contains all the parts used by the people in their liturgical services. *The Book of Catholic Worship* fulfills this need. Designed for the man in the pew, it can be used for a variety of occasions: Mass, administration of sacraments, the stations of the cross, Bible services etc. Nor is it surprising that the readings and prayers peculiar to the priest or lector are not included. The book is a tool, not a substitute for liturgical worship; there are times in the service when it should be closed.

Another point in its favor is the book's design; things can be found easily. For instance, the "Lord, have mercy," "Glory to God in the Highest," and the creed are quickly available on the inside covers. An easy-to-find hymnal divides the book. The first half contains the Masses of the temporal and sanctoral cycles, the common and votive Masses, and the Eucharistic Prayer with the various prefaces; the other half contains the psalter, the sacraments, and parish services and prayers. Before the introduction there is a calendar of the Sundays of the year extending to 1970. Helpful and educative directions on how to use the book are also given at the beginning. The book is well indexed, as a publication such as this must be: there is an index of hymns and antiphons (seasons, Mass, and various occasions), an index of psalms and canticles (seasons and various occasions), and a general index. I am puzzled why the translation of the responses after the *Mandatum*

on Holy Thursday (p. 92) and the dialogue in the Easter Preconium of the Easter Vigil Service (p. 101) seems in conflict with the translation found in the sacramentary. More detailed comments on the major parts of the book now seem in order.

Masses of the temporal and sanctoral cycles: There is a helpful page of introductory remarks at the beginning of each season: Advent, Christmas, Lent, etc. Gone are the Latin titles: *Introit, Gradual, Offertory*, etc.; and instead we have more obvious English titles such as Entrance Song, Songs of Meditation and Response, Song at Preparation of Gifts, and Communion Song. The processional chants of the propers of each day are made more suitable for congregational use by a reference to an appropriate psalm which may be used in connection with the particular antiphon. All one hundred and fifty psalms are found in order after the hymnal section. There are a number of ways to use psalms in these processional chants and it will be up to the individual parish to choose what is feasible. Those Masses at which the entire congregation is likely to be present have been given a larger typographical treatment. The structure of the Mass is neatly outlined, red print making clear the distinction between the Liturgy of the Word and the Liturgy of the Eucharist. While the actual scriptural readings are not included, the references to them are always given. This device is quite useful since the actual reference is not given by the lector. Each day's text indicates the place of the homily, creed, prayer of the faithful, priestly prayers, and the page on which the Eucharistic Prayer is found. Occasionally the music is given for special responses such as those which occur during Holy Week. Depending upon the degree of sophistication of one's congregation, the book is more or less adequate in fulfilling this need. Toward the center of the book there are indices for feast days (pp. 306-09) and for common and votive Masses (p. 382).

The Order of Worship: This section opens with a few pages of explanation of the Mass. Found here are the new English texts for those parts in which the congregation participates. The usual prefaces are quite beautifully printed. Those for Advent, however, for the Dedication of a Church, and for All Saints (which can now be used) are unfortunately absent. The Eucharistic Prayer follows here in the very adequate translation from the *Layman's Missal*. For the banquet part of the Mass, only those prayers which pertain to the people are given.

The Hymnal: While the music is adequate for the next few years, and there is considerable variety, it must be admitted quite frankly that the hymnal section does not compare with the *People's Mass Book* either in quantity or quality. Most of the hymns, arranged in alphabetical rather than seasonal order, are taken from existing hymnals, both

Catholic and Protestant, although some of the hymns and many of the antiphons (especially those by Robert F. Twynham) have not been published before. Needless to say, in the traditional hymns the wording, obsolete as it is, has been retained, and despite the anguish it has caused in certain circles, some of the music of Fr. Clarence Rivers has been included. If I might be allowed a partial note, the hymn texts by two Jesuits, Jack May (no. 94) and James McMullen (no. 41), are examples of what can be done when one attempts to write contemporary literate words for already existing music. But there are some real lapses into mediocrity, e.g., "Master of Eager Youth" (no. 51), "Christ is the World's True Light, It's (sic) Captain of Salvation" (no. 60), and even many Protestants joke about "Onward, Christian Soldiers" (no. 77). But one cannot deny the desire to give a certain relevancy to the selection. For instance, "The Master Came" (no. 88) is a sort of civil rights hymn, and included also is the famous Negro spiritual, "Were You There" (no. 93). There are a series of antiphons (no. 102-36), most by Robert Twynham, which can be put to a number of uses depending upon the ingenuity of the parish musical director. The remaining section of the hymnal is devoted to music for the High Mass in English, including three settings of the Our Father. It concludes with several harmonic settings of psalm tones.

The Psalter: In addition to the complete psalter, this section also includes: Song of Sirach, Song of the Three Young Men, Song of Mary, Song of Zachary, and Songs from the Book of Revelation.

The Sacraments: In this section the rite for each sacrament is introduced by a page of commentary. Under *baptism* one finds the Thanksgiving after Childbirth, the Baptism of Adults, and a Renewal of Baptismal Promises. Under *penance* is given a very comprehensive examination of conscience (and a very intelligent one!). Under *marriage* is included a Blessing of an Engagement, Bible Service before Marriage, Mass on Day of Marriage, Blessing for Wedding Anniversaries, and Blessing for Expectant Mothers. Under the *liturgy of the dead* are to be found a Service for a Christian Wake and a Mass on Day of Burial.

Parish Services and Prayers: In this final section of the book are found: Service for Christian Unity, Commissioning Service, Service for the Visit of the Bishop, Litany of the Saints, Way of the Cross (very well done with scriptural texts), the Rosary (again with scriptural texts), and finally benediction and Forty Hours. Last in the book is the Latin text of the Ordinary of the Mass, a nod to that article in the Constitution on the Sacred Liturgy which states that the faithful are

to become familiar with the Latin text. One suspects it will receive little use.

The Book of Catholic Worship is a very satisfactory book, yet one only as relevant as the liturgy it describes and hopes to implement. Although the book is beautifully composed for today's liturgy, the problem is that the liturgy itself is inadequate. I do not blame those who are engaged in the present liturgical reform. Often hampered by juridically minded and conservative Churchmen, and at times by those faithful who are still in need of education in this matter, these men have not always been able to do what they would really like. The question of liturgical reform is a complex one; our worship will never be a worship of a particular people until there is a greater awareness of what this people wants and considers significant. But unfortunately there is comparatively little interest in updating worship outside clerical circles. So for the present at least, it is the responsibility of those clerics who are interested in the liturgy to stimulate discussion in this area. And there is certainly room for optimism; much has been done, and already we have arrived at some criteria for reformation:

1) A liturgy must not construct a detached and isolated artificial world where active Christians can seek refuge from the cares of the ordinary world.

2) When one is required in liturgical experimentation to choose one solution over another, the guides must be: Is it practical? Is it relevant? Is it esthetic? Will it work? Though still on the superficial level, these criteria are basic.

3) The further question that must be asked is: does our liturgy accomplish that part of the Church's job which is assigned to it? We can only know the answer to this question when we know the task of the Church for today.

What is the task of the modern Church? The Church is concerned with people, people who are living in the now, the only time we experience, and with the here, the only place we happen to be. The Church's task is radically secular; the Christian cannot consider himself practicing his religion while at the same time ignoring the world around him. There is a subtle danger in the distinction between the "merely human" and the "supernatural end"; it betrays an attitude which can too easily look on the liturgy as an otherworldly affair. The liturgy is not an end in itself; it is rather a means of achieving the secular end of the Church, if you will, as she attempts to create a concrete human situation for all who have been redeemed in Christ.

Attempts to divinize the liturgy invariably undermine the importance of the human. Human concerns are not simply opportunities for

practicing virtue; we can no longer accept the spiritual maxim, "It doesn't matter what you do, but why and how you do it." Such a perverted Christian value system encourages the Christian to withdraw into an unreal world. Hence liturgy must do more than reinforce one's interior life; it must make the secular and religious demands of worship identical. Liturgy must show that human concerns are valid in themselves, and yet it must unite these concerns with the transcendent. It must put us into contact with the mystery of a God concerned about His people so that we can meet Him not only in the liturgical assembly but also as we work among men. I submit, then, that the task of liturgical reform is not only speculative or scientific but rather, and even more importantly, it is pragmatic and esthetic. The judgments of liturgical reform will have to be made in light of the criteria previously mentioned. These judgments will depend largely on what contemporary men find meaningful in their experiences. And they will especially depend on what they do *not* find significant.

Liturgical history, especially of the early Church, seems to support this thesis, namely, that liturgical updating must be guided by what modern man finds relevant. Scholars tell us that there was no single tradition of the development of the Mass; there was variety. To reform the liturgy according to tradition, then, would be to construct a liturgy which would enable a particular group of people to worship God best according to their situation. We have in the past thought in terms of orthodoxy and validity; today we are concerned with authenticity, that liturgy be worship. The ancient framework will no doubt remain, but the content must be subjected to scrutiny. What is this basic framework that we must keep, that cannot be discarded? The Mass is a composite of two services: one of readings and prayers, and another a religious meal. This meal is a thanksgiving banquet; there is a grateful offering and an actual consuming of the consecrated elements. Within this framework the Church must reshape the Mass liturgy so that it speaks to modern man, and to do this it will have to permit the use of experimental liturgies. What the new content will be depends largely upon the practical and esthetic judgments of liturgists who are aware of the changed living patterns of our generation.

It seems to me that a relevant liturgy must consider the urban, living, industrial society. The high literacy rate of the American laity, for example, opens up possibilities for their role in the actual celebration of the liturgy. A reading congregation can do much more in communal vocal participation; answering with short responses is insufficient for an increasingly sophisticated congregation. Also, the very terms in which we address God are foreign to the language that people use outside a

liturgical situation. Another problem is the lack of proper order in the parts of the liturgy itself. Our entrance rite, for instance, is top-heavy: the entrance hymn, the introit (another entrance hymn), the "Lord, have Mercy," which can be used as a penitential entrance litany—all this, plus the prayers at the foot of the altar. There is not sufficient space here to explore the greater problem of the relevance of the parish church itself. I must leave aside a discussion of the small Eucharistic room and the possibilities for the so-called "family liturgy."

Changes in the content of liturgical worship will be greatly inhibited unless more flexibility is introduced into the structure; little will be accomplished if we merely substitute one structure for another. Rather, spontaneity should be evident in the worship situation, and spontaneity implies that there is room for a natural and free response within the ritual framework. An American worship rite will be truly liturgical when, as Colman Grabert remarks, it is "the obvious, easy, natural thing to do with this community, on this day, at this celebration, within this action." Spontaneity is a necessary condition for participation.

The task of liturgical reform is not completed when structures and content have been revised. The practical and esthetic judgments of the Christian community (whatever form it may take) must decide whether the liturgy helps the worshipper's desire to immerse himself in the secular. The Bible reading, the church design, the music, and the meal rite must all lead the liturgical worshipper to become involved in the world. On the practical level, then, I should like to make some suggestions for liturgical reform:

1) For Sunday Mass in the parish one might consult Roger P. Kuhn in his booklet, "The Mass Reformed, A New Draft Liturgy or The Mass with Commentary." It is not perfect but quite useable if the changes proposed by Rev. H. A. Reinhold in his foreword are adopted.

2) For the more intimate situation where Mass would be celebrated within a small group, perhaps in a family or for a group of friends, I have constructed the following liturgy. It does not pretend to be original in structure or content.

AN EXPERIMENTAL LITURGY

Priest (P) is vested in stole and alb.
No candles.
Gifts prepared on the altar (bread and wine).
Liturgy of Word conducted away from the altar.
All stand around the celebrant.

1. GENERAL CONFESSION
   P: Let us confess our sins to God our merciful Father.
   C: Almighty God, Father of our Savior Jesus Christ, Maker of all things, Judge of all people, we admit and confess our many sins by which we have turned away from each other in our thinking, speaking, and doing. We have done the evil you forbid and have not done the good you demand. We do repent and are really sorry for these our misdoings. Have mercy on us, kind Father, because of the obedience of our brother Jesus, your Son. Forgive us all that is past, and with the power of your Holy Spirit move us to serve you faithfully from now on, setting our feet upon the new path of life while building your kingdom here. Through Jesus Christ our Lord.
   P: The Almighty and merciful God has promised forgiveness of sins to those who repent and turn to him. May he move you to repentence with his Holy Spirit, wipe out your sins, and leading you to greater faith and obedience, bring you to live with him forever. Through Jesus Christ our Lord.
   C: Amen.
2. THEMATIC PRAYER
   P: The Lord be with you.
   C: And also with you.
   P: Let us pray for—
   C: Amen.
3. HYMN OF PRAISE (When appropriate the "Confession" may be replaced by the "Hymn of Praise." The latter follows the thematic prayer.)
   P: Glory to God on High.
   C: Peace on earth and God's good will to men. We praise you, we bless you, we worship you, we glorify you. We thank you for showing us your great glory. Lord God, king of heaven, almighty God and Father. Lord Jesus Christ, only-begotten Son. Lord God, Lamb of God: Son of the Father. You take away the sins of the world: have mercy on us. You take away the sins of the world: accept our prayer. You are seated at the right hand of the Father: have mercy on us. For you alone are the Holy One. You alone are the Lord. You alone are the most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.
4. THE READING
   A reader reads a passage of Scripture or some other selection related to the theme of the day. He or the priest may make a com-

ment before the reading. There can be two or three readings if desired. The Gospel reading, if there is one, should be read by the priest.

5. SPONTANEOUS COMMENT
   At the end of the reading or readings (or between the readings) anyone who wishes to make an appropriate comment may do so. It may be fitting for the priest to begin, but this is not necessary.
6. INTERCESSORY PRAYERS
   P: Let us pray for—
   (Here the priest lists the various intentions for which he wishes the group to pray. Others may join their intentions to his. It might be helpful to begin each intention with "Let us pray for," but it seems that it would be more natural if the group did not make a response to each intention.)
   P: A summary prayer dealing with the liturgical season or with the theme of the day.
7. PRAYER FOR PEACE AND UNITY
   P: Let us pray before we greet one another in peace.
   C: Sovereign Lord, Ruler of the universe, look down from heaven upon your Church, upon all your people, and upon this group assembled here, and save all of us, your unworthy servants, and give us your peace, your love, and your assistance. Send down upon us the free gift of your Holy Spirit so that with a clean heart and good conscience we may greet one another, not deceitfully nor hypocritically, not to control each other's freedom, but blamelessly and purely in the bonds of peace and love. For there is only one Body, and one Spirit and one Faith as we have been called in one hope of our calling, so that we might all come to you and to your infinite love in Jesus Christ our Lord, with whom you are blessed with your all-holy, good, and life-giving Spirit, now and through endless ages. Amen.
   (Here the priest and the members of the group greet one another. A handshake is suggested. It may be done silently or something spontaneous may be said.)

LITURGY OF THE EUCHARIST

Priest puts on the chasuble.
A candle is lighted.
Priest goes to the altar and uncovers the gifts.
All surround the altar.

1. PRAYER OVER THE GIFTS (said by priest with hands held over the offerings)

2. CANON (Any brief, unified, and appropriate anaphora can be used. The anaphora of St. Hippolytus is given below.)

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We have lifted them up to the Lord.

P: Let us give thanks to the Lord our God.

C: It is right and just.

We give you thanks, O God, through your Son, Jesus Christ, whom in this, the last of all periods of time, you sent to save and redeem us and to tell us what you wanted of us.

He is your Word, inseparable from you. You made all things through him and you were well pleased with him.

You sent him from heaven to a virgin's womb; he lay in that womb and took flesh, and you were presented with a Son, born of the Holy Spirit and of the virgin.

He did what you wanted him to do, and when he suffered, acquiring thereby a holy people for you, he stretched out his hands to free from suffering those who believed in you.

When he was handed over to undergo the suffering he had chosen himself, thereby to destroy death, to break the chains the devil held us in, to crush hell beneath his feet, to give light to the just, to make a covenant and manifest his resurrection: he took bread, gave thanks, and said to his apostles (priest takes the bread): TAKE THIS AND EAT IT, THIS IS MY BODY THAT IS TO BE BROKEN FOR YOU. In the same way he took the chalice (priest takes the chalice), saying: THIS IS THE CUP OF MY BLOOD OF A NEW AND EVERLASTING COVENANT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. WHEN YOU DO THIS, YOU WILL BE COMMEMORATING ME.

Calling, then, his death and resurrection to mind, we offer you bread and a chalice and we thank you for enabling us to stand before you and serve you.

We ask you to send down your Holy Spirit on the offering Holy Church makes you, to unite all who receive Holy Communion and to fill them with the Holy Spirit, for the strengthening of their faith in the truth.

So may we give you praise and glory through your son, Jesus Christ: (priest elevates the species) through Him may glory and honor be yours, Father, Son, and Holy Spirit, in holy Church, now

and throughout all ages.
C: Amen.

3. COMMUNION
Priest breaks the bread and gives a portion to those who wish to communicate. Then, holding his own host, he says:
We give you thanks, Father, for the life and knowledge you sent us through Jesus, your Son. As the elements of this broken bread were once scattered on the mountains, and being gathered together became one, so gather your Church together, from the ends of the earth into your kingdom.
C: Amen.
All consume together.
P: We give you thanks, Father, for your holy name and for the faith and the immortality you sent us through Jesus, your Son. (Priest raises chalice.) Let us raise the cup of salvation and call upon the name of the Lord. The cup of blessing for which we give thanks is the communion of the blood of Christ.
C: Amen.
All drink from the chalice. (A psalm may be recited during this period.)
Priest covers chalice.
After some silent prayer: Our Father (with doxology).

4. FINAL PRAYERS
Let us pray:
Priest says a post-communion prayer.
C. Amen.
Priest asks for any final comments.

5. BLESSING
P: Almighty God bless you, the Father, the Son, and the Holy Spirit.
C: Amen.
or:
The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious to you. The Lord lift up his countenance upon you and give you peace.
C: Amen.
(or some other appropriate blessing)
Ablutions are conducted after the liturgy.
(The "general confession" is from the reformed liturgy of Roger Kuhn. The "Glory to God on High" is a combination of several translations, especially translation A as put out by the International Com-

mittee on English in the Liturgy. The prayers for peace and unity and at time of Communion are adaptations of early Christian prayers.)

I hope that someday this simple weekday liturgy, or one similar to it, will become more than a suggestion. I hope, too, that the bishops will permit it to be used by American Catholics who have assembled in small groups for Eucharistic worship. For no matter how well constructed on paper a liturgy may appear, the final and only real test of its relevance is the actual liturgical experience itself.

JAMES L. EMPEREUR, S.J.

RETREAT EVOLUTION

The Inner Crusade. *Edited by Thomas C. Hennessy, S.J.* Chicago: Loyola University Press, 1965. Pp. 207. $3.00.

THE LAY-RETREAT MOVEMENT in this country began in Santa Clara, California, in 1903; the first permanent retreat house was built by the Jesuits in 1911 at Mt. Manresa in Staten Island. Since that year over 260 retreat houses have been founded, almost half of them in the last twenty years. Within the last five years over twenty retreat houses for youth have been established, compared to the four or five that existed in 1960. Thus the lay-retreat movement has reached monumental proportions in its relatively brief sixty-year history.

Many books have been written to aid the retreat master and the retreatant, but Fr. Hennessy's book is a new and different kind of book. It aims to fill the information gap for interested laymen who have never made a retreat. It provides a good summary of current thought on the purposes and methods of the retreat. And it will undoubtedly stimulate discussion on the future development of the movement. Thus, *The Inner Crusade* should prove to be of value to all who plan to make or give retreats.

Fifteen chapters make up the book, each contributed by an author with specific interest and experience in retreat work. The first section of the book, which includes the first eight chapters, provides a wealth of information on the general aim of a retreat and the whole range of particular retreat audiences: men, women, young men, young women, and married couples. Fr. Alcuin Schutkovske firmly delineates the fundamental characteristics of a retreat, aloneness and communion with God. He attributes the popularity of the Ignatian Spiritual Exercises to their stress on these fundamentals for the individual retreatant. He

concludes that many religious meetings which are called retreats are, in actuality, workshops or conferences, because they are not in line with the "desert" theme, essential to true retreats. Fr. John Magan, S.J., founder of the first retreat house for boys in this country, points out the requisite qualities for boys' retreat masters—sympathy and love. Above all, youth need someone who has a native feel for their problems, one who has "caught their wavelength." Fr. Magan firmly believes that training in adolescent psychology, though it may be an aid, is no substitute for native ability. In this difficult area of youth retreats, masters are born, not made.

The last seven chapters should prove of great interest to those concerned with the future course of development of the retreat movement. The most promising contribution is the editor's own, a report of an experimental study of the short- and long-term effects of a closed retreat on a controlled group of high school seniors. Based on the premise that "the Christian apostle cannot neglect the power of science, especially those sciences which directly affect *human conduct*," Fr. Hennessy's study offers positive evidence for the decisive effect upon behavior of even a single retreat. Fr. Thomas Middendorf, writing from his position as secretary of the National Catholic Laymen's Retreat Conference, reports on a number of significant trends: the impact of the Cursillo movement, an increasing use of group discussion and group dynamics, conferences given by laymen, and the "counseled retreat" as opposed to the "preached retreat." The various shapes and forms of current retreats are further detailed by Fr. James McQuade.

In addition to the "counseled retreat" already mentioned, which consists of frequent private conferences between retreat master and retreatant, there is also the "social retreat" and the "split-time retreat," among others. In the first type, the retreatants share with one another the fruits of their own personal and private mental prayer. The latter, designed for those who cannot get away for the closed retreat, is split up over a longer period of time, e.g., half a day each month for the duration of a semester.

Fr. Francis Shalloe has collaborated with Fr. Hennessy in formulating a plan for retreats in sequence. Their article faces the problem of the "repeating" retreatant who may hear the same retreat two years in a row. With a special view to high school retreats they suggest a stress on "freeing oneself from disorderly attachments" in the junior year and on "the orderly choice of a state of life" in the senior year. "Counseling education for retreat masters" by Dr. Regis Leonard makes a strong case for the value of professional preparation in aiding the retreat master. Hopefully, scientific knowledge of human psychology

and the counseling process will strengthen the retreat master's effectiveness in guiding others to self-understanding and self-improvement. The final article, on the Cursillo movement, by Fr. Anthony Soto, is a brief but very comprehensive survey of the history, structure, technique and results of this newest method of Christian renovation. Although Fr. Soto takes great care to distinguish the Cursillo from the traditional closed retreat, the family resemblance of the two cannot fail to be evident.

This book is a product of an on-going evolution of the venerable notion of a closed retreat. Retreats are changing as they adapt to modern needs and make use of new sources of knowledge and new techniques of education and social change. A renewed awareness of the group dimensions of the retreat, scientific understanding of individual motivation and behavioral change, and finally the newer educational media have all made their mark on the structure of the retreat.

Inevitably such a process of change is going to generate many questions. What changes are to be made? Are such changes for better or for worse? Where shall we draw the line between purposeful change and change for its own sake? In particular, the first question that ought to be asked, in the mind of this reviewer, concerns the adaptability of the Spiritual Exercises. Before attempting to answer such a question it is good to recall that the "preached retreat," as we know it today, is as different from the Ignatian Exercises as the Exercises are from the early Christian "retreat" into the desert. One has only to read the Second Annotation to realize this. It is even more instructive to compare the practice of the single interview common to large retreat groups with St. Ignatius' frequent admonitions to the retreat master to keep in close contact with the individual retreatant's progress during the whole course of the Exercises. Such constant comparison with the original ideas of St. Ignatius will prevent one from confusing the customary with the traditional, the contingent and historically conditioned modes with the living and generative source of those modes. It may be that the "counseled retreat" and the "social retreat," in which the results of meditation are shared with either the retreat master or the other retreatants, are closer to the Ignatian spirit than the "preached retreat." Indeed, the often-noted enthusiasm of retreatants for the individual conference with the retreat master may point to a *defect* in the structure of the closed retreat; the almost total absence of personal contact makes it more memorable when it does come.

The value of psychology

As for group discussion, there are some retreat masters who see it as a compromise. Total silence is, for them, the firm foundation for the ideal retreat. Undoubtedly silence is to be preferred to an aimless or academic discussion which does no one any good, but it is a well-established fact that discussion of a common problem by a group of equals does reinforce newly won insights and newly acquired behavior. Sometimes such "horizontal" learning is even more effective than "vertical" motivation from an authority figure. A welcome sign of the realization of this principle is the frequent mention in *The Inner Crusade* of the use of this technique of group discussions led by the retreatants themselves. In this area of intra-group dynamics the findings of social psychologists can contribute greatly to improved retreat methods.

In parallel fashion the knowledge of individual psychology should be of use to the retreat master in his individual contacts with the retreatants. He ought to have a working knowledge of the role of emotions in life, the hierarchy of human needs and the multiple obstacles and aids to personal development. Admittedly there is a difficulty in getting to know an individual well during a three-day retreat. It is almost impossible to do any effective counseling in one short session, as is the case with most retreat interviews. There is even a danger, pointed out by Dr. Leonard in his article, that "pseudo- or amateurish" counseling will lead to greater maladjustment and dissatisfaction. It seems, however, that some acquaintance with the non-directive style of counseling would forestall such dangers. Such an attitude on the part of the retreat master would make him less ready to offer pat solutions and remedies based on a homespun typology of human character.

There is a further contribution that the behavioral sciences can make to the retreat movement. It concerns the many questions which the retreat master must ask himself about the effectiveness of the retreat. How much of an effect does a single closed retreat have? Which techniques or exercises are most valuable in changing attitudes and values? What type of retreat is most effective for a particular audience? Fr. Hennessy's application of strict evaluation procedures opens up new avenues for answering many of these questions. His work should give second thoughts to those who claim too much or too little for the closed retreat. Finally, it should put us on our guard against any a priori answers.

Scant attention has been paid to newer educational media in this book. The use of the film in particular ought to be singled out. A film can be quite as effective as a lecture in providing information and,

most important on a retreat, in absorbing attention and generating deep, personal feelings. Since a film generally means "entertainment" for the average person, it demands preparation and study if it is going to succeed in serving the purposes of a retreat. Among many others, *The Parable* and *Night and Fog* have been used with great effect to move the retreatant out of his everyday world and into a world of self-generated thought and prayer. Once again, as with group discussions, there is no question here of a "break" for the retreatant but merely the Ignatian use of the most effective instrument for the purpose at hand.

A final question, not raised at all in the pages of this book, is that of the relative values of the "mandatory" vs. the "voluntary" retreat in our schools. There are a number of schools which require that a student make a retreat if he wishes to re-register for the next semester and it is not unheard of that graduation diplomas are withheld for failure to make a retreat. Wide-spread student reaction to this policy is well expressed in the following statement from a student committee at a major Catholic university: they contend that the policy of mandatory retreats is "self-defeating and disfunctional to the attainment of moral excellence." On the other hand student response has been favorable at those institutions where there is a policy of purely voluntary spiritual retreats. One such school noted, in the student newspaper, the enthusiasm displayed by those who made such voluntary retreats and commended the administration for the new policy "executed, of course, with no coercion and little propagandizing." Other schools, though they judge that the policy of mandatory retreats must be maintained, have introduced modifications which make the retreat program more attractive to their students. In the final analysis, the resentment of a significant portion of the student body towards enforced retreats far outweighs, in this reviewer's mind at least, the real or supposed benefits of the retreat.

By exploring many of the best features of both old and new from which the retreat of the future will take its shape, *The Inner Crusade* is a witness to the bold imagination which first conceived the Spiritual Exercises and a call to continued imaginative experimentation in the renovation of that hardy instrument of spiritual renewal. Hopefully it will be the first of a series of specialized symposia on all the aspects of this vital topic.

FRANK VALENTINO, S.J.

SELECTED WRITINGS IN NEW TESTAMENT STUDIES

(Listing prepared and commented upon by Fr. Edward J. Mally, S.J., professor of Sacred Scripture at Woodstock College.)

Saint Matthew. *By J. C. Fenton.* Pp. 487. $1.95.

Saint Mark. *By D. E. Nineham.* Pp. 477. $1.95.

Saint Luke. *By G. B. Caird.* Pp. 271. $1.65.
Pelican Gospel Commentaries. Baltimore: Penguin Books, 1963.

Until fairly recently the trend in biblical scholarship has been to study the formation of the Gospel pericopes in their life-situation in the primitive Church. More recently, however, this preoccupation has been complemented by increased attention to the Gospel context of the pericopes and to the over-all effect of their combination into one book. This *redaktionsgeschichtlicher* emphasis is admirably illustrated in this new series of popular Gospel commentaries whose aim is to bring out the specific theological viewpoints and religious message of each of the synoptic evangelists on the basis of a sound literary critical approach to the texts.

Introduction to the New Testament. *By A. Robert and A. Feuillet.* Translated by P. W. Skehan et al. New York and Tournai: Desclée, 1965. Pp. xviii + 915. $15.75.

This translation of volume 2 of *Introduction à la Bible* now makes accessible to English readers some of the finest Catholic biblical scholarship. Divided into three parts, it treats (*a*) the historical, cultural, and literary milieu of the New Testament, (*b*) discusses the literary problems of all the New Testament books, and (*c*) concludes with a series of essays on major themes of New Testament theology. This latter includes "The Reign of God and the Person of Jesus according to the Synoptic Gospels," "Fundamental Beliefs and Life of the Primitive Community according to the Acts of the Apostles," "The Redemptive Incarnation in the Johannine Writings" (A. Feuillet), and "Pauline Soteriology" (S. Lyonnet), and should be a profitable source of reference to preacher, student, and layman, as well as to the biblical expert.

The Power and the Wisdom. *By John L. McKenzie, S.J.* Milwaukee: Bruce, 1965. Pp. xvi + 300. $4.95.

Those familiar with Fr. McKenzie's interpretation of the Old Testament, *The Two-Edged Sword*, will find in this companion volume on the New Testament the same broad range of scholarship and the same challenging style of writing. The author addresses himself to the task of liberating the New Testament from a conventionalized and popular understanding, and of giving a personal interpretation that brings out the explosive power of the Gospel message. Three chapters on the New Testament world, the formation of the gospels, and the notion of God's Reign lead to the central chapters on the person of Christ (King Messiah, Servant of the Lord, Son of Man) and on his saving act. Following that there are chapters on the Church as the prolongation of Christ's presence in history, on the early Church's crisis with Judaism, on the revolutionary moral message of the Gospel, on Church and state, on prayer and other approaches to God in the New Testament, and finally, on demythologizing the Gospel for modern-day man.

The Apostolic Church in the New Testament. *By David M. Stanley, S.J.* Pp. xiv + 472. Westminster, Md.: Newman Press, 1965. $6.95.

The Church's keen desire "to come at last to a full understanding of her true nature," mentioned by Pope Paul VI at the opening of the Vatican Council's second session, has prompted the well known Canadian exegete, Fr. David M. Stanley, to collect thirteen previously published articles dealing with the Church in the New Testament. Taken together they form a compendium of New Testament ecclesiology, showing how the first Christians shaped the Church's self-awareness and how they came gradually to define her distinctive nature and mission in proportion as their understanding of Christ deepened. The reader will see, for example, how the preaching, the catechesis, and the liturgy of the first Christian communities, as well as the mission to the Gentiles, helped to shape and develop the Christology and ecclesiology found in the New Testament books.

New Testament Essays. *By Raymond E. Brown, S.S.* Milwaukee: Bruce Publishing Co., 1965. Pp. xvi + 280. $5.00.

This volume is an anthology of sixteen articles previously published by Fr. Brown in various biblical journals. The articles are technical and represent the best in modern biblical criticism, but they should also appeal to the non-expert interested in understanding more fully the New Testament and of appreciating the possibilities it offers for the ecu-

menical dialogue. After three articles which explore these possibilities, the reader will find a series of examples of modern biblical research into the gospels dealing (*a*) with the theology and background of St. John's gospel, (*b*) with the relation between the fourth gospel and the synoptic gospels, and (*c*) with three important synoptic subjects, the "Our Father" as an eschatological prayer, the Beatitudes according to Luke, and the nature of the New Testament parable.

Guide for the Christian Assembly. *By Thierry Maertens and Jean Frisque.* Vol. 1, 2, 3, 5. Bruges: Biblica, 1965-66. $5.45 each volume.

This "Background Book of the Mass Day by Day" is perhaps the finest commentary in English on the liturgical year since Guéranger's fifteen-volume commentary and Parsch's popular five-volume work, *The Church's Year of Grace.* The four volumes already published cover all but the first fourteen Sundays after Pentecost. Intended both as a guide to priests in the preparation of homelies and Mass commentaries, and as a book of scriptural and liturgical piety to Christians, this *Guide* supplies an exegetical study of the biblical readings for each Sunday and feast, an historical analysis of each liturgical formulary, and a study of the principal biblical theme and doctrinal content of each formulary.

Those who read French will perhaps prefer the more ample commentary found in *Assemblées du Seigneur* from the same publisher. Some fifty out of a projected ninety-odd fascicles have already appeared, each averaging over one hundred pages and covering most of the Sundays, feasts and seasons of the year, as well as several of the common sanctoral formularies. Each contains seven or eight monographs covering the same areas mentioned above for the *Guide for the Christian Assembly*, but includes also studies on the pertinent patristic literature and pastoral applications of the liturgical and biblical themes in question.

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